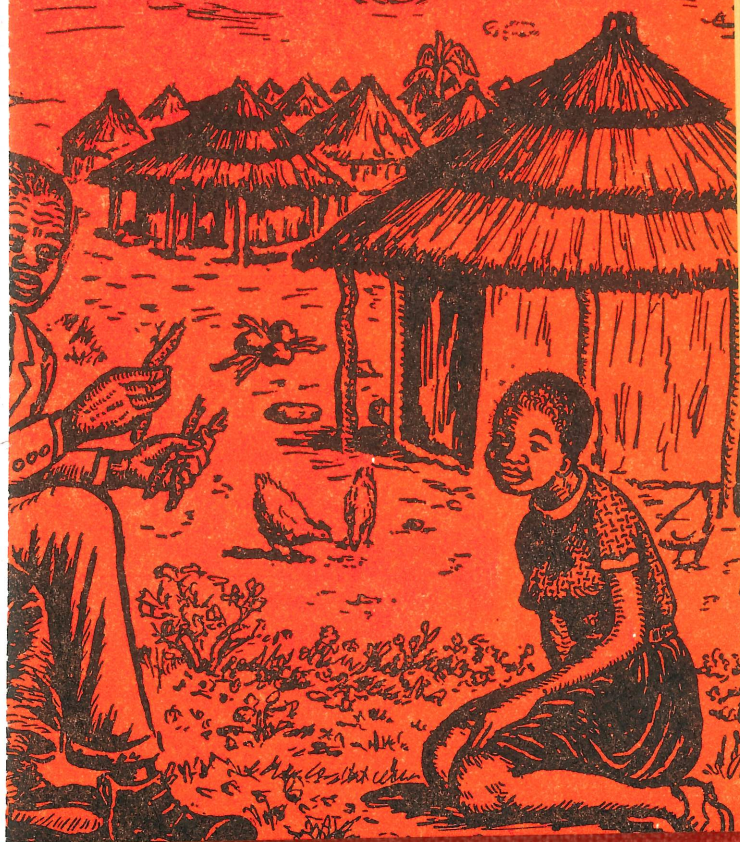
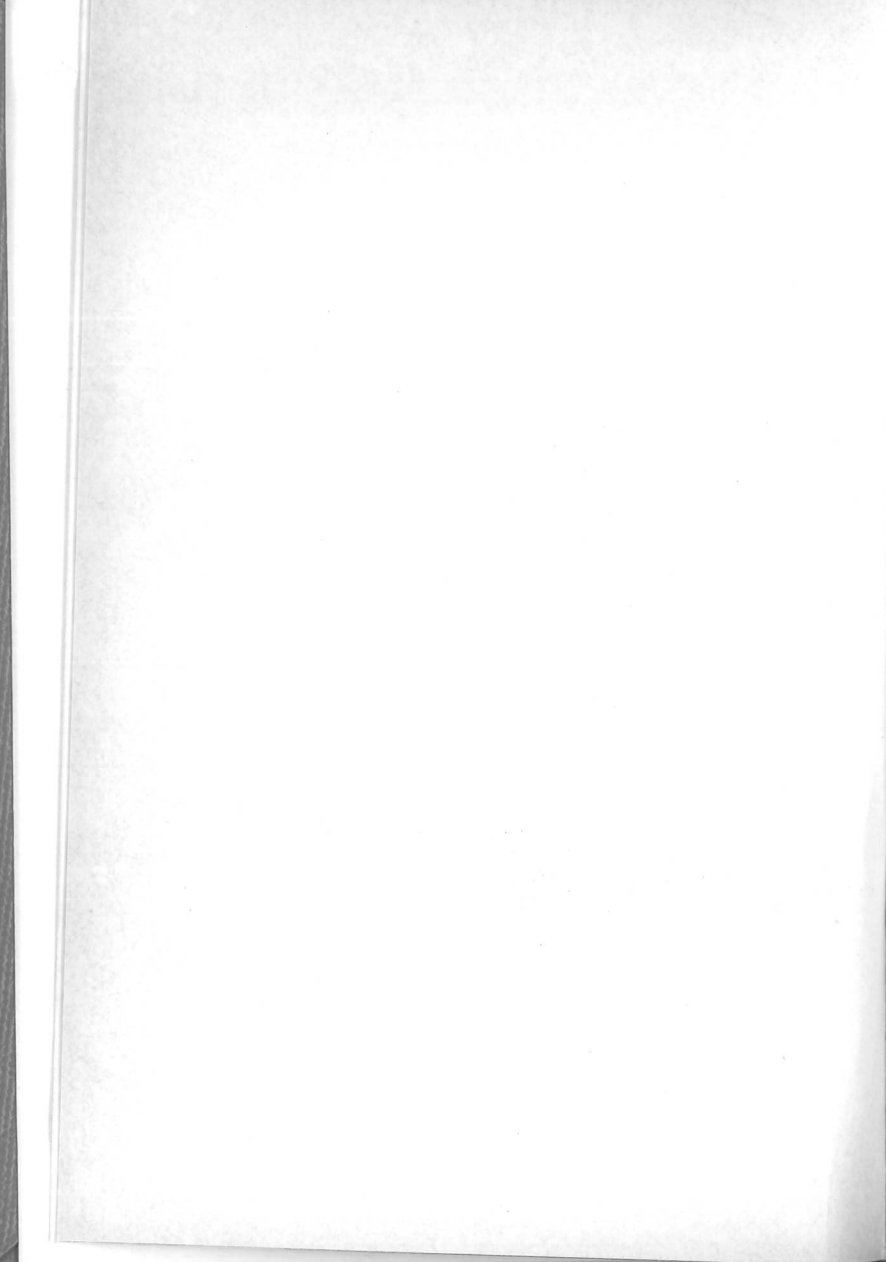


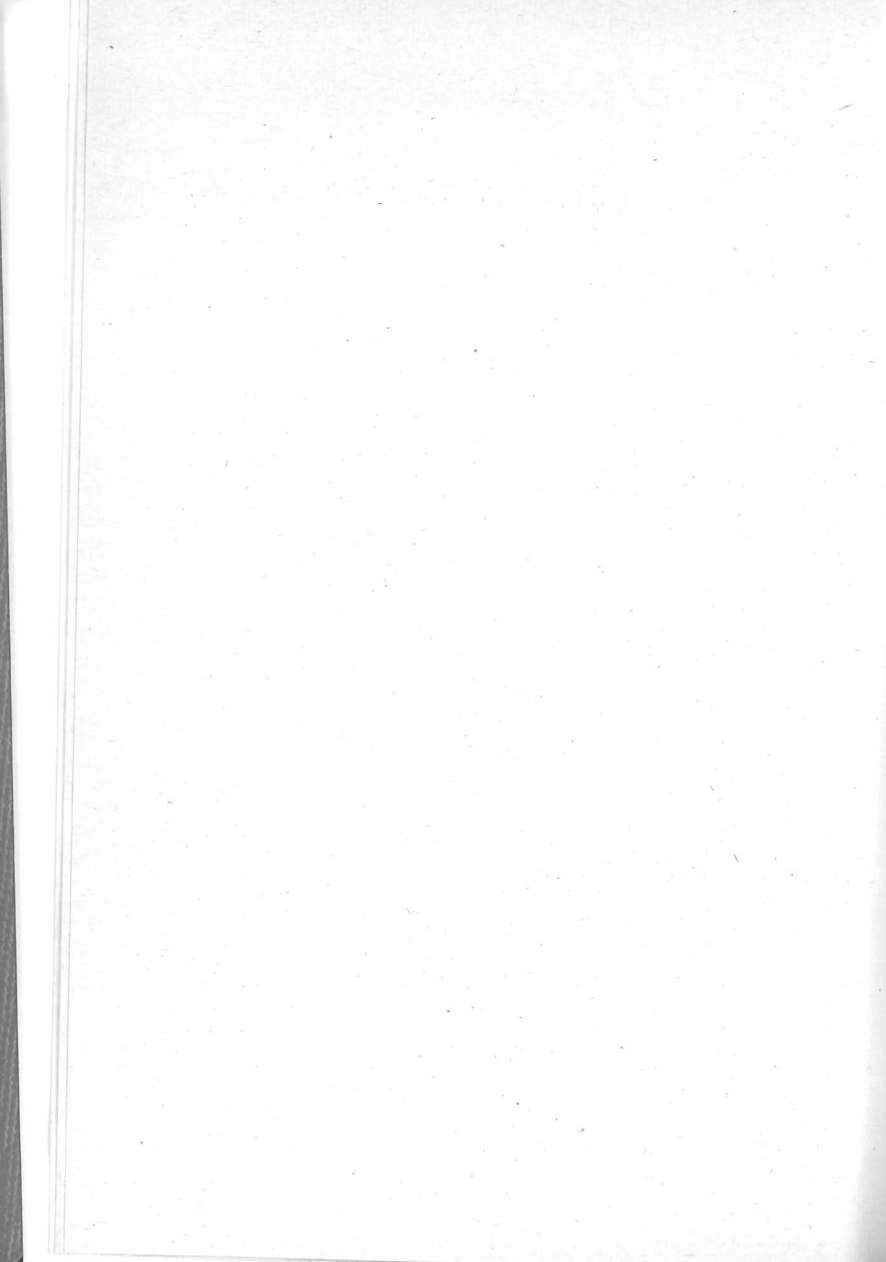
Inhlamvu Zasengodlweni

E. M. NDLOVU





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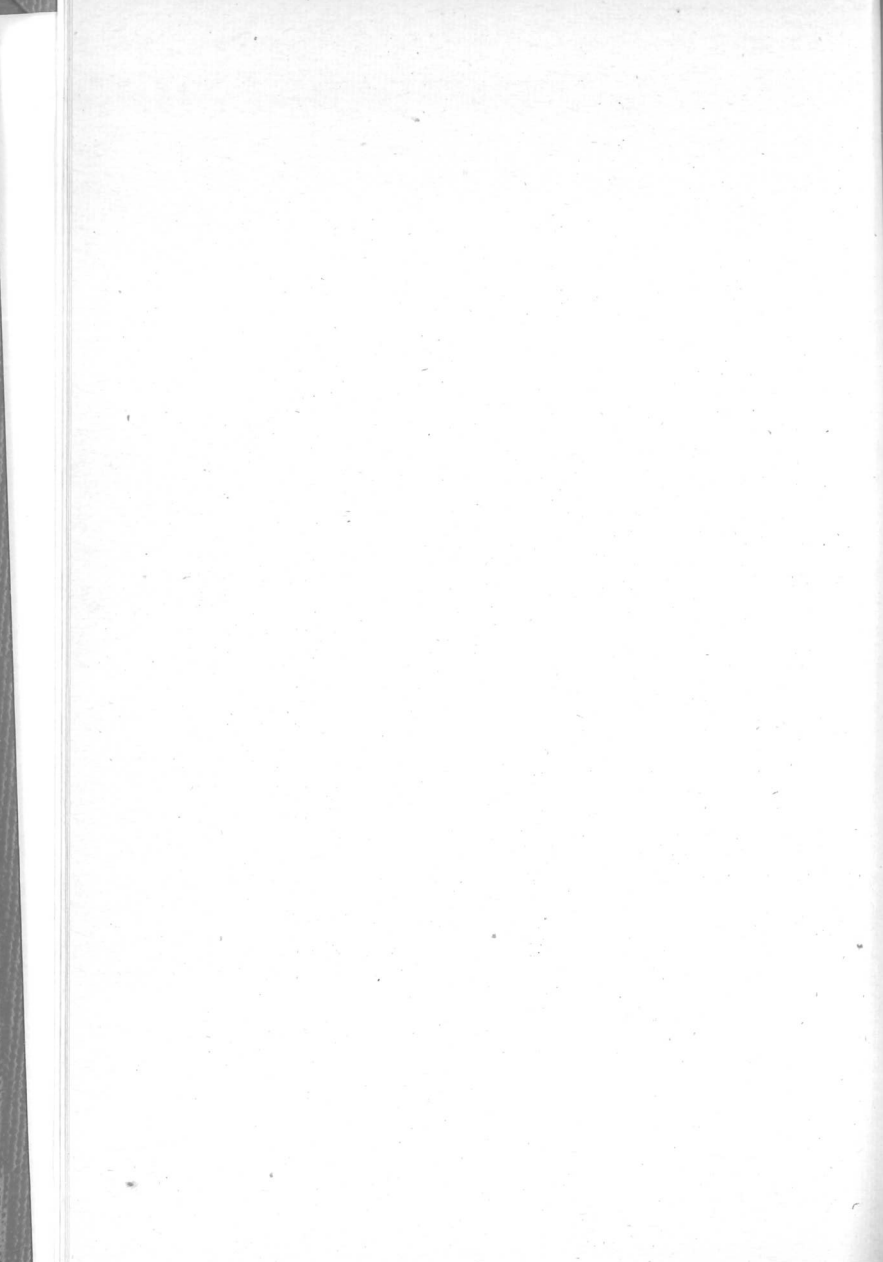
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Ngomnyaka ka-1940, ngenyanga kaMabasa, uNkanyiso wayehlezi esiqobaneni esasingaphandle kwewofisi enkulu eyayakhiwe enhla kwenkomponi. Wayeqhuba umsebenzi wokuthwala izincwadi zale iwofisi ezingenayo leziphumayo ezisa kubaninizo. Phela wayefundile esikolo waze wathi esephethe ugwalo lwendima yesihlanu uyise wasebotshelwa ukuqhekeza umakhelwana wakhe uduma enhlafunweni besetshwaleni bombuyiso. Ngenxa yokuba wagwetshwa inyanga ezintandathu esenkantolo, indodana yakhe, uNkanyiso wehluleka ukuqhubekela phambili ezifundweni zakhe, lokho-ke kwamenza ukuba atshiye isikolo ayodinga umsebenzi.

Ngalesisibanga ehlezi lapha esimfica khona wayesephethe inyanga yesibili esebenza lapha emgodini wegolide owawubizwa ngokuthi yiNungwa, umkhulu, uphahlwe yizintaba ezilubombo ziphakeme, yeka ngentshonalanga kweGwanda okungaba ngamabanga angamatshumi amabili. Kulumgodi kwakukhona inhlobo-nhlobo zabantu abaNsundu abasebenzayo, kanti bekhona njalo ababe ngelamsebenzi oqondileyo, beziphilela ngezindlela ezazilula kuphela kibo. Abesifazana bona babephithizela nje kungathi zintethe; phela lapha okulenyamazana efileyo kubonakala ngamanqe.

UNkanyiso ehlezi esiqobaneni lapho eyeme ngomduli wewofisi, wayephethe isiqa sephephandaba, iBantu Mirror, esandleni elokhu ethe ntsho kwesinye isigaba sephepha engasanyakazi lokunyakaza esenjengomuntu obuka isilokazana esimangalisayo okungafuneki ukuba athinteki hlezi simlimaze. Waze wethuswa ngusayijeni esithi, "Bela lokhu! Ulibala yikuzibalela amaphepha abanye bebulawa ngumsebenzi. Kuyini lokho obala ngakho osukukwenze waze wakhohlwa yikho konke?"

Waphendula ngelipholileyo uNkanyiso, "Atshi kangilele sayijeni, ngifunda ngendaba emangalisayo."

“Yindaba bani leyo mfana?” kubuza uPhetheni ngoba yilo ibizo likasayijeni.

“Yindaba elotshwe ngomunye umbalisi wesikolo okuthiwa ngesaseSenka.”

Wathi uPhetheni, “Kenje lina liyakukholwa lokho okukhulunywa ngababalisi? Abantu abangabakhohlisi abavame ukopha amamayama nje.”

Wabuza uNkanyiso wathi, “Ungakulanda yini baba ukukhohlisa kwabo na? Mina bengisithi bangabantu abathembekileyo bona sibili, labaqotho ngoba sizwa izinto ezinengi abasitshela zona ezinhle ezingenza ukuba isizwe siqhubekele phambili uba abantu beke bazigcina ezinhliziyweni zabo...”

“Thula ngikutshele mina sithutha ndini. Uyabona ngimdala mina kakhulu, futhi nxa ngikukhangela ngiyabona ukuthi uyintanga yendodana yami elithunjana. Kenje uthe wena ababalisi bakho labo bafundisa ngezinto ezinhle? Kulungile, ake ungitshele ngezinye zazo.”

UNkanyiso kazange aqhubeke aye ngaphi ngoba wenela uku-phatha izifundo zeBhayibhili, uPhetheni wasesithi, “Kahle-ke ngingakubamb’ umlomo, uyabona-ke mntanami khonalapho kulapha okukhona isiqu sendaba yenkohliso yalababantu. Bathi kulombuso wezulu njalo bathi kasithandane sonke jikelezi. Ngubani owake waya kulowombuso wabona isimo sawo lobuhle bawo? Ngubani owake wayibona ngamehlo inkosi yawo? Njalo ngubani ongakwemukela ukuthanda abantu abanjengabathakathi bona abalala besibhodonga ebusuku silele, besiphenduphendula, besicaba, besincindisa inhlobonhlobo zonke zemithi esibangela imikhuhlane, lezifoyifo, lezimfa ezingapheliyo?”

“Yebo uMlimu sonke siyamazi ukuba ukhona, kodwa into eyisiqokoqela mntanami eyedlula zonke yikuba inyoka zakho uzazi, ungazilibali, ujinga uthethela ngezibanga ezithile ezifaneleyo. Umuntu othethelayo kahlezi esehlulwa zingozi lamashwa kodwa kuyamceza ngoba phela ngalokho usezenzele isikhonkwanesiyingqaba. Lokhu kwadabuka umhlaba kuthethelwa, nga-

kho-ke ophikisana lalokho efunisa okuphambene lakho ungu-mkhohlisi. Lamuhla sizwa ukuthi ababalisi benu labafundisi bathi kasingathetheli kodwa sikhonze uYesu oyilona dlozi elikhulu. Pho, lelodlozi okuthiwa kasilikhonze lona ngelabaphi, kumbe ngelabeNguni, kumbe ngelabeNhla, kumbe njalo ngelakithi abakaMambo? Akungiphendule lapho?"

Esetshilo lokho uPhetheni wakhupha imfuko yakhe eyegwayi esambeni sekhohlo sebhulugwe, wayivula kahle, wancweba kancane ede elifola abuye athule, isandla sona siphethe uzipho abeseluncwebile, kungathi ulalele ukungena kwalo emithanjeni, kanti umkhumbulo wakhe wonke usenkulumeni kaNkanyiso, ufuna ukuzwisisa konke akutshoyo. Wamyekela uNkanyiso waze wakhuluma konke ayelakho.

Wasesithi, "Nkanyiso, mntanami, sengibonile ukuba umhlaba uwuqalise nxele ngenxa yokulalela abaqambi bamanga, osiyazi bona bengazi lutho. Njalo sokusobala kimi ukuthi ukufundisa umntwana yikuzidela. Kodwa mina sengibone abanengi abanje-ngawe okuyakuthi ekucineni umhlaba ubeneke, badubeke befisa ukubuyela nyovane ukuyaqalisa butsha kodwa kungabasizi ngalutho, baze baphethe ngokuba yiziwula nje eziyinhlekisa ebanzwini."

Khonokho kwafika uMephi, indodakazi yomfowabo kaPhetheni, ilethe ukudla kwakhe. UMephi lo wayebhujelwe nguyise esemncinyane kakhulu, kwathi-ke ngoba unina wayesemutsha wayakwendela kuNkomeni owayehlala eMakhuphekhupheni, yena-ke uMephi wasesondliwa nguyise omdala, nanku phela wayelotsholwe.

Wayethandwa kakhulu uMephi lapha kosayijeni, phela angithi endlini yakhe kwakuvele kungelamntwana oyinkazana, kwakungabafana bodwa, lokho-ke kwabangela ukuba uthando lukaPhetheni lwenkazana lube phezu kukaMephi. Kulapho-ke esesiba yintontomisa. Kuyini ayengakudli lapha ekhaya? Kwakuyekuthi uyise uPhetheni nxa ezondile kumbe ekhathele, kuthi

kungafika uMephi umbone engasenguye lowaya, esebobotheka ekhuluma kamnandi.

Lakhathesi ekufikeni kwakhe uMephi eletha ukudla kukayise, uPhetheni wasuke wakhohlwa yingxoxo abekade elayo, esethapha indodakazi yomfowabo ngamehlo. "Awu! usufikile tanami? Awuzwake ntombi yami emhlophe, wenzile ufike ngoba besengiqala ukuzwa indlala futhi lebhahbalazi kalingitshiyi. Utshwala bakoMaNcube buphelile yini?"

"Kanti angithi bebunathwa kuthangi nje baba? Izolo beselina izikhoce. Bungabuye buvele ngaphi? Futhi indoda kaMaNcube ikhanya sengathi iyancitshana..."

Engekaqedi ukukhuluma waqunywa ngelithi, "Musukutsho ukuthi uyancitshana lowo mntanami! Uyisihwaba, ihulukuqu, yilaba ababulala inkomo ayihlinze yedwa ebanjelwa ngumkakhe. Wena uthi isisu esingakaya angasithini kambe Mephi? Nxe! imisebenzi yabesintwana, abahamba besendela ebaLozwini! Uyabona wena tanami, kawusoze uzidingele indoda, uzayidingelwa yimi, umzali wakho ukuze wendele endodeni sibili."

"Pho, nxa ngingayifuni leyondoda baba kuze kube yini?" sekubuza uMephi intombi emhlophe.

Wathi uyise, "Kakunani lokho ukungayifuni kwakho. Lokho engikukhethileyo ngawe ngikukhethile, ngoba kangithandi mina ukukubona udubeka ususwele ubuyo njengenza engaselamniniyo kanti lapha ekhaya ubuzibonisela konke. Atshi, kangikufuni ukukuzwa lokho sibili tanami. Wena uzalalela mina kuphela." Ukhuluma nje uyise, uMephi yena inhliziyi yakhe yayingekho kakhulu kulokho ayekukhuluma, yayisimthethe yamkhwelisa phezu kwamawa ayengelasikhwelelo.

Uyise yena waphikelela ukwaluleka indodakazi yakhe embonisa ngezingozi ezejayele ukwehlela labo abesifazana abadela ukwendela emadodeni abawadingelwa ngoyise, ngoba sekukade bebona beziqomela awabo kanti isiphetho salokho ngamachibi ezinyembezi. Wamkhumbuza ngenhlalo ababeyihlezi yena lomkakhe uMaSibindi esekelwe luthando, lokuthula, lokuzwana,

njalo lokuhloniphana; esithi phela yena umkakhe lo wamphiwa nguyisezala ngokubona kwakhe ukuthi nguye isibili owayengamgcinela intandane yakhe.

Inkulumo yonke leyo yaqunywa yilizwi likaMaphephetha owayememeza uPhetheni ukuba atshele amapholisa wonke ukuthi ntambama bonke abantu asebeqede amatikiti abo baziswe ukuba bazakuhola ngomhlomunye. Phela uMaphephetha lalilibizo lomLungu omkhulu okwakunguye owayephethe abantu abaNsundu kulumgodi.

ISAHLUKO 2

Ngelanga elikhulu, uNkanyiso waceca ngezigqoko zakhe ezinhle wafaka amanyathelo akhe uyise ayemthengele wona esafunda wasethatha izingwalo zakhe zensonto wabanga khona esontweni ngoba isikhathi senkonzo sasesisondele. Isonto yakhe yoqobo yayiyiLandani, kodwa njengoba yayingekho lapho wayesezihlanganise leyeHabe. Njengoba ekufikeni kwakhe ezodinga umsebenzi weza ephethe izingwalo ezivela kumphathi wesonto lasekhaya zilanda ngobubandla bakhe, waziletha kumfundisi ophethe lapha eHabe owamemukela ngazo zonke izandla wabikela lebandla ngokuma kwakhe uNkanyiso ebandleni. Masinyane bamejayela abantu bale isonto bamphatha njengomunye wakibo.

Wasuka-ke wabamba indlela eqonde eHabe ehamba ehaluzela ngoba wayengelaqiniso ukuba insimbi leyo ayizwe ikhala yayingeyokuqala yini, futhi wayengakuthandi ukuselwa esontweni. Kungakho wajabula ekufikeni kwakhe ukuzwa isikhonzi sesonto simtshela ukuba kwakusasele imizuzu engamatshumi amathathu ukuba inkonzo iqaliswe, wasesithi tshampu esiya edlini kamfundisi ukuze ayebavusa.

Umkamfundisi wamamukela ngokuthokoza njengensukwini, kwabingelelwana kwabuzwana ukuvuka, kwaba kuhle kwaba njeya. "Into nje usifice, sesimi ngenyawo, singena lapha lala-

phaya ngoba inkonzo isisondele, ngakho ngiyakucela ukuba ungasibambeli umlandu mntanami uba sikutshiya wedwa. Sesi-lunga lathi,” kwatsho umkamfundisi. “Kangazi ukuthi kanti uMsunduzelwa laye usephuziswe yini kangaka.” Wabuza uNkanyiso ukuba kanti uyephi yena uMsunduzelwa. “Uthunywe ngumfundisi ukuba ahambise incwadi kamvangeli. Kangazi kumbe uselitshaziswe luhlanya lwakhe lolo ahambe lalo yini.”

Waphinda esebuzisisa uNkanyiso, “Luhlanya bani lolo mama olutshoyo?”

“Lolo luhlanya sibili Nkanyiso. Lathi silapha nje kasilwazi ukuthi lusivelele ngaphi. Kuthiwa ibizo lakhe nguMzondiwa.”

“Kuthiwa ngubani?” sekubuza uNkanyiso esewakhuphe wonke amehlo waqaphisa ikhanda okwendlondlo.

“Ngithe mina ibizo lakhe nguMzondiwa. Kangazi kumbe njalo kangilibizi kuhle ibizo lakhe ngoba kuvele mina laye sikhangelelana emanzini.”

Wasethula zwi uNkanyiso elokhu ewuthe nke umlomo wakhe kwaze kwawa ingwalo lezi ayeziphethe. Waze wathi umkamfundisi, “Uyamazi yini umfana lowo Nkanyiso, kumbe wake wezwa ngaye?”

UNkanyiso wasebutha ingwalo zakhe phansi eselulama kancane, uthe esethinte isikhwehlela wathi, “Lami kengikubuze umbuzwana mama. Ufike nini lumfana lapha? Lapha endlini kamfundisi ulethwe yini?”

“O! uyangehlula sibili wena,” sekusitsho umkamfundisi, “kambe kakukho okwaziyo ngaye sibili? Ngiyabona ukuthi ukubuza kwakho lokhu kakukodwa. Ngingathi mina useleviki elapha ngoba ufike ngeSonto ntambama njalo lapha ulethwe ngumfokazi kaSibalude, usiKomitshi walapha. Ulethwe lapha ngoba kazi muntu njalo kubonakele kungathi uthwele amehlo, ngalokho uSibalude uthe mhlawumbe nxa ehlala endlini yomfundisi okwensuku ezithile angathi kumbe ngenhlanhla azuze isimilo esicandulwe butsha.

“Phela uNkosi usesiya ngokwejayela ngoba lanyakomunye

kwatholwa umfana khonapha enkomponi laye engaziwa njalo lesimilo sakhe sinjengesaloluhlanya waselethwa khonapaha. Lo-womfana wahlala inyanga ezintathu silaye, uthe esuka wa-yesiyangena umsebenzi okulamhlanje ulokhu ewubambile futhi lomLungu asebenza kuye uyambuka. Abadala bathi iqhoba ithambo yejaye. Laye-ke umletha ngendlela enjalo lapha. Wayengenani lowo owakuqala ngoba wahle wakhanyela ubani lobani ezifikela ukuthi yindoda. Kodwa lokhu okwalamuhla okuwathwele ngesaka amehlo, kasazi ukuba izozala nkonomi.”

Kabasakhulumanga okuya ngaphi ngoba kwasekwedlule imi-zuzwana insimbi isikhalile, kwathi-ke njengoba kwakuphangwa indawo lokhu isonto ibigcwalabantu, uNkanyiso waphakamisa inyawo ukuze ayozuza indawo isekhona.

Kwathi sekuhlatshelwa ingoma yesibili uNkanyiso wathi uphosa amehlo welamela uMzondiwa emgolozele elokumangala ukubona umuntu wakibo. Kuthe ukuba ahlange amehlo abo uMzondiwa wamphakamisela isandla uNkanyiso esemalungana lokuba akhulume, wasethintwa yindoda eyayimi ngemuva kwa-khe eyamdonisa ngesandla lesi aye esesiphakamisile yasinyenyeza endlebeni yakhe. Kuthe abantu sebehlezi phansi belalele umtshu-mayeli yena wahlala ngesibunu esisodwa esihlalweni waqulusela umduli ukuze akhangelane loNkanyiso owayede emqhweba ngamehlo, kokunye amhwaqele ngoba nanku katshengisi ukumthakazelela njengaye.

Umfundisi laphaya wayephethe yena indaba eyayimnandi endlebeni zikaNkanyiso, indaba yendodana yolahleko, eyachithachitha impahla kayise lezigangi kodwa ekucineni ingasela-lutho bayihlubuka bonke osowabo yaze yalamba. Yona isibili sayo lindaba ivele ihlabusa kuye, kodwa lamuhla wayeseyinakana ngenye indlela. Umkhumbulo wakhe wawusuphezu kuka-Mzondiwa edinga ukuba kambe indaba enje ingamqondisa njani ukuze azuze esinye isimilo. Wafisa emoyeni wakhe ukuba intshumayelo yeluleke kancinyane ukuze kuthi kumbe kube khona inhlamvana ezingawela ezindlebeni zakhe.

UMzondiwa yena wayesekhathazekile emoyeni wakhe ngoba umtshumayeli wayesemphuzele nanku wayesetshisekela ukuba axoxe loNkanyiso amtshele ngokubaleka kwakhe ekhaya, amxoxele njalo okunengi okusale kusenzeke engasekho ekhaya. Futhi wayengakwazi yena ukuhlala isikhathi eside engakhulumi, lokuthula lokhu wakwenza ngoba wabona bonke abantu bethe cwaka. Kwamdida lokhu.

Ngemva kwentshumayelo kwalethwa abantwana ukuba babhabhathizwe. Wamthatha-ke umfundisi owokuqala wambhabhathiza, kodwa uthe esephethe owesibili wezwakala uMzondiwa esebabaza esithi, "A! a! a! Ake libone madoda umfundisi ugezisa abantwana! Kanti bona onina bangaphi? Kabalanhloni abantwana babo sebezebegeziswa yindoda?"

Abantu bathi bekuzwa lokho bakhohlwa nje ukuthi kutshoni, kwaba yinsindabaphendule. Abanye bakhangelana emehlweni behleka, abanye njalo baqhwebana bejolozele yena uMzondiwa, abanye basuka badana. Umkamfundisi yena wabutha ingwalo zakhe waphuma waya endlini yakhe. UNkanyiso yena wayesefile nya. Wabona ukuba abantu bonke bazatshiyelana amagwayi ngayolindaba, futhi kwaba sobala ukuba ekuphumeni kwesonto uMzondiwa uzakuza kuye emthakazelela, lokho besekusenza abantu bamxwaye laye besithi mhlawumbe laye unjengaye. Ngakho wathi ukuba abone umkamfundisi ephuma laye wenza khonokho wakhumbula endlini yakhe.

ISAHLUKO 3

Umfundisi wayejayele ukuthuma uMsunduzelwa emavinkilini ukuyathenga okwakudingeka ekhaya, kwathi njengoba lapha ekhaya kwakulomfana oyintanga yakhe wasesandisa ukubathuma bobabili. Futhi umkakhe wayengakuthandi ukumbona uMzondiwa elokhu esithi jaluqa engena endlini ngoba ukukhangela kwa-

khe izimpahla lezi kwakungamhlalisi kuhle umama. Ngakho bakubona bobabili kungcono ukuba ahlale ehambahamba ukuze umama laye asale ephfumula kuhle.

Kanti-ke uMzondiwa yena ukuhambahamba lokhu kwakuyinto emjabulisayo ukwedlula ukuhlala lapha ekhaya. Wayeqala ukuhlala endaweni enje elabantu abanengi abatshona bephithizela kanti abafana abayintanga yakhe bayinhlabathi. Wayefisa kakhulu emoyeni wakhe ukwazana labanye babo masinyane ukuze nxa elesizungu akwazi lapha angasichitha khona.

Ekuseni langezinye izibanga ezemini lebusuku wayesizwa imitshina ikhala ibikela izisebenzi ngezikhathi ezasezitshayile kanti ukuduma kwayo kwakungelakuqamuka. Lezizinto zenza inhliziyo kaMzondiwa yagcwala ukufisa okukhulu, ukuba azibonele ngawakhe amehlo njengoba elokutshelwa kalisuthisi. Legolide leli okuyilona elabanga ukuba khonapha kube khona umuzi onje wayengalazi ukuba liyisihlahla bani.

Emavinkilini lapha lakho kwakumthokozisa ngoba wayebuka impahla ezinengi ezinhle, ezinye zazo angazange azibone. Okunye okwakummangalisa yikuba impahla lezi zibekwa inxazonke zize zifike emnyango. Kungani abantu babengazithatheli lokhu abathengisi babevame ukuphatheka ngenxa yabazothenga. Wona amaKhiwa athengisayo, umusa wawo! Babekhulumisa wonke umuntu ongenayo bona bengamazi lalapho avela khona. Wabona njalo ukuba lowo ofuna ukuthenga ulutho kwakubekwa phambi kwakhe izimpahla ezinengi ukuze azikhethele leyo ase-yibonile ubungcono bayo.

Wayebona abantu ababezothenga bebanengi bephithizela, abanye bengena abanye bephuma ngoba sebekuzuzile abebekulandile. Kodwa bonke labo ababeqonde ukuthenga lalabo ababezihambela bezobuka izimpahla, babephathwa bonke ngokufanayo, bevunyelwa ukubambabamba izinto lezo ababefinyelela kuzo.

UMzondiwa kwamangalisa konke lokhu waze wazibula ngo-kuza kwakhe esebonile ukuba ukuhlala ekhaya umuntu etshona

elandelana lezinkomo emafusini lezihotsheni kumenza abe yisithutha akhuthwe yizinto ezinengi ezithokozisa indoda okufanele izibone. Wabona-ke khathesi ukuba kanti lembala abafana abayintanga yakhe bevame ukubaleka emakhaya beze esiLungwini, kanti kuhle kangaka! Wasebona ukuba isenzo sakhe sokuza lapha sibonise ubuhlakaniphi ayelabo, njalo wazimisela ukuba angaphindi abuyele ekhaya loba sekunjani.

Phandle lakho zazikhona izinto ezithokozisayo ezazingamdingi ukuzibuka. Izimota zaziphithizela zisiyale lale zingaziwa lapha zivela khona lalapha ziya khona. Kwammangalisa ukubona ukuba kanti abeLungu labo kabahlali phansi emthunzini yezihlahla njengoyise ayakwenze nxa ilanga litshisa, kodwa bona babonakala belokhu bephithizela ngezimota zabo. Wacabanga ukuba abeLungu laba kabathinti lutho ngezabo izandla kuphela ukutshona begijimisa izimota lokuthengisa izimpahla ezitolo.

Wayesemi emnyango esenzela ukuba abone konke okwenza kalayo khonapha evinkilini laphandle. Waze wethuswa nguMsunduzelwa esembiza ukuba bahambe. Kabasahambanga ngendlela abebeze ngayo ngoba kwakuswelekile ukuba bedlule ewofisini yokuholela impuphu. Lokho kwabenza badabula phakathi kwenkomponi lapho bathi ukufika esigcawini sokudlalela abantwana bafica amalova etshova amakhasi. Yena-ke uMzondiwa wakufica kungumdlalo omuhle sibili, wabona ukuba labobadlali bawo babe lokujabula.

Uthe ukuba ewabukisisa amakhasi wabona izinto ezinengi lezithombe ezinhle ezazitshengisiwe kuwo, wakubona kuyinto enhle ukuphathaphatha izinto ezinje. Waneliswa yikuba abadala labo bayabubona ubuhle bawo njengoba yibo uqobo ababewaphethe belahla phansi ngalinye babuye bawabuthe.

Bathe lapho seabambe indlela eqonde ngekhaya wezwakala esesithi, "We Msunduzelwa, kanti khona lokhuyana obekudlawa yilabayana abantu kuzuzwa ngaphi?"

Waphendula umkhulawakhe, "Wo, utsho amakhasi? Awuzake uzwe kuthiwa kulabobhulanayini, omalalephayiphini?"

Alandule uMzondiwa athi, "Mina engibaziyo ngomayihlalela labo abangayi emsebenzini. Pho-ke mfowethu njengoba lami sengize lapha sengingumalalephayiphini yini?"

Walandula uMsunduzelwa, "Labo phela kutshiwo abatshova amakhasi njengalabaya esisanda ukusuka kibo."

Wasesithi, "Awu, kanti yiwonalawo amakhasi! A, lami ngiyawafuna sibili ntanga. Yikuthi nxa umuntu ewafuna angawazuza ngaphi kanti?"

Wababaza uMsunduzelwa esizwa lokho, watsho lokutsho futhi wathi, "Lobaba kangiboni ukuba angebe esakulondoloza emzini wakhe uba eke wezwa ukuthi upatha izinto ezinje."

"Mina nxa ususitsho njalo kangisakuzwa ukuthi uthini Msunduzelwa. Kambe umfundisi angagixotshelani lokhu ngizabe ngingonanga lutho lwakhe. Futhi amakhasi athandwa langabantu abadala. Mina kangiliboni icala mfowethu, Msunduzelwa. Tsho-no nje kuphela ukuba wena ngokwakho kawuthandi ngiwaphathe, ngizwe."

"Atshi wethu kakunjalo," sekuphendula uMsunduzelwa, "uyabona, amakhasi mabi ngoba adlalwa yizigangi ezikhohlangani."

"Wothi ngingakubamb' umlomo ntanga. Yikuthi umuntu angahlala engasebenzi lapha kini useyisigangi na?"

Wathi uMsunduzelwa, "Atshi bo, akungilalele kuhle mfana-kithi. Lapha ezinkomponi bonke abantu bemi ngokusebenza ukuze bazuze imali yokuthenga ukudla, lezambatho lokunye njalo abangabe bakuswele. Angithi ubabonile evinkilini laphaya bewohloza impahla njeya? Imali-ke leyo abebethenga ngayo ngabayizuze ngesithukuthuku sabo emsebenzini. Pho-ke umuntu ongasebenziyo angayizuzwa njani imali leyo?"

UMzondiwa wathi, "Wena usuka wehluleke ukuphendula umbuzo wami. Kawusangitsheli ukuba umuntu ongasebenziyo uyisigangi ngani?"

"Wo! yebo? Phela umuntu uba engasebenzi kodwa yena imali eyifuna usuka enze imisebenzi yokuganga efanana lobusela, lokuhluthunela abantu izimali zabo ebusuku kuthi-ke emini,

ngokwesaba amehlo abantu, atshone ezilibazisa ngokutshova amakhasi.”

Wasesithi uMzondiwa, “Ye, lokho okunye okutshoyo ngiphosa ngikuzwe. Kodwa ozitshovela amakhasi nje kuphela, a, mina kangiliboni icala mnakwethu.”

“Uthi pho ukutshova amakhasi uyakubona kuhle nje ukuthi kutshoni Mzondiwa? Angithi ubabonile labayana ukuba bebehphethe imali? Imali leyo ngeyokubhejelana ukuze kuthi onqobileyo athathele abangane bakhe bonke imali yabo. Kulapha-ke ububi bamakhasi busuka khona. Heyi! Kasiyiyekele lindaba ngoba nanku sesifikile ngekhaya, njalo uba ubaba kumbe uma beke basizwa sikhuluma ngayo singenziwa kubi sibili. Ngiphathela nanzi ezinye impahla ukuze ngivule kuhle esangweni lokuya ngekhaya.”

Bafica unina ebabekele itiye ayebadlinzeke ngayo njengoba wayesazi ukuba babengayikubuya masinyane. Bayinatha-ke andubana bayethelela imibhida engadini eyayibucwadelana nje inhlanu komgodi wamanzi.

ISAHLUKO 4

NgoMvulo ekuseni, uNkanyiso wavuka wazilungiselela ukuya emsebenzini njengensuku zonke, kodwa wazizwa emadolonzima njengoba wonke umuntu uyayazizwe enjalo ngaleli ilanga ngoba esejayele okwayizolo lapha abebetshone bezenzela okwentando yabo kungathi kusasa kabasoze babuyele kondoda lahla ibhatshi ugohe iqolo. Kwala ngitsho lalabo abathakazelela umsebenzi oyawuthi ngelanga elikhulu ubezwe besithi balesizungu ngoba beswele umsebenzi, kodwa kawubafikele uMvulo lezawo, uza-babona behamba bezihudula, bejinga bezelula kokuphela njalo bathanda lokugava igwayi ezingidini zabo, bathi lanxa sebelibhema beme isikhathi eside kungathi igwayi leli bayaliqabuka nje.

Unjalo-ke uMvulo, kawukhethi bani. UNkanyiso laye wamba ewofisini kaMaphephetha lapho ayesebenza khona ehamba ezihudula njengehlala lona elidonswa zinkabi lingakwazi lapha liya khona leliyafike likwenziwe. Yena-ke okwakumkhathaza kakhulu engqondweni yakhe yisehlakalo sayizolo esontweni, ehlotshwa yisenzo somfana ovela elizweni lakibo. Wayesezibuze kanengi ukuthi kambe umfundisi uzakukuthini okunje. Bona abantu bazamkhangela njani laye uzabakhangelelwa yini nje-ngoba besekuzwakele ukuba umfana lo uvela kibo ekhaya. Yizo lezizinto ezazimthunaza emoyeni wakhe zisekelwe nguMvulo lobumvulo bawo.

Kwathi-ke ngoba umkhumbulo wakhe wawugcwele lezizinto lamehlo akhe akabe esabona njengensukwini lanxa yena ngokwakhe wayezifika engobonayo nanku kazange alahleke, waze wezwa uMephi esesithi, "Hawu, Nkanyiso! Kanti ubunathe ngaphi ekuseni lokhu nanku usuze waphosa ukungigxoba nje?" Kwamethusa lokho uNkanyiso ngoba wabona ukuthi amazwane akhe ayesethinta isigqoko sikaMephi owayehlezi phansi kwesiqobane sakhe.

Wasesithi, "Awu! beningakuboni sibili dade. Kodwa ukunatha mina ngivele kangisondeli ngapho lanxa ngizalwa endlini enathayo."

UMephi wathi, "Yebo! Kanti kawunathi ngani njengoba bonke abantu sebenatha kulezinsuku? Thina sithi umuntu onganathiyo kaphucukanga."

Wathi ephendula, "Lapho dadewethu uyalahleka. Kakusikho ukuba nxa umuntu enatha utshwala usephucukile. Zinengizinto ezilethwe ngabaMhlophe lapha ezikhomba ukungaphucuki. Ubokwazi ukuthi impucuko ihamba lezinto ezilungileyo eziphakamisa isizwe. Ungangitshela ukuba utshwala busiphakamisa njani isizwe na? Yebo, banengi abanathayo lamhlanje kodwa ubokwazi ukuthi kayisingabo bonke dade. Thina-ke abangena esontweni siyakuzila lokho."

Wathi-ke uMephi esephendula, “Lokho ngiyakwazi ukuba kunjalo. Kodwa akungitshela sibili ukuba kanti utshwala lobu bubi ngani, ngoba kangiqedisisi mina njengoba lawe usazi ukuthi thina kwethu kakho ongena esontweni?”

UNkanyiso wathi, “Lokho mina kuyangithabisa sibili uku-zwa umuntu ebuza umbuzo onje ngoba ngiyabona ukuba ungo-dinga indlela eya ekusileni. Uyazi lawe ukuba umuntu nxa esedakiwe unjani, umkhumbulo wakhe usufana lowofileyo ngoba usesenza njalo akhulume izinto angeke azithinte kuzo ngoba kaseyedwa. Kwandile-ke ukuba lezizinto ngeziletha ihlazo losizi kuye.”

“Konke okutshoyo ngiyakuvuma sibili ngoba lami sengaku-bona ukuba kunjalo,” sekuphendula uMephi owaselokhu ekha-ngele phansi kanti kuthi angakhangela eceleni uNkanyiso abesemeba ngamehlo uMephi. Kodwa-ke ukweba omunye nga-mehlo kakunonisi njalo kuvame ukuba lowo omebayo athi jeqe, akukhande ulokhu umuthe ntsho kodwa athi ekukhangela wena-ke ubusuwasusa masinya awakho usukhangela eceleni kanti ngalokho usuzichaya ubusela bakho. Laye-ke uMephi wabanjwa kanengi kulobobusela bakhe.

Kanti-ke uNkanyiso yena kazange akunake lokho ngoba waye-sethintwe endabeni ehlabusayo kuye, kungakho waqhubekela phambili, “Kulihlazo elinganani ukubona umuntu edakiwe ese-khupha izinto ezibolileyo ngomlomo wakhe kube kanti ingqondo yakhe ngempela kayikho lapho, kodwa ukubona owesifazana ekulesosimo sokungazazi kwedlula ububi bonke obesabekayo. Ngithemba ukuba wena-ke Mephi uyakubona lokhu njengoba ukhangeleka njengomuntu ozwayo. Tshiya lezizinto uye eso-ntweni lapho ozazuza khona amanzi oyathi usuwanathile ungaphindi wome.”

UMephi njengoba wayelokhu ekhangela phansi lasemaceleni, kodwa kuthe ukuba uNkanyiso amuzwe ephatha isonto masi-nyane wavusa amehlo akhe wathi, “Awu, akutsho Nkanyiso ngomfana lowo engizwa kuthiwa izolo wenze indaba esematheni

abantu lamuhla! Futhi ngizwa abanye belinganisa ukuthi nguwe omaziyo lalapha avela khona." UMephi wathinta indaba uNkanyiso abengayifisi lakancinyane ukuba iphathwe ngubani, ngakho wathi ukuzwa lokho waba lesithuli waswela lomlindi wokucatsha. Kwasekwenzekile okwasekwenzekile. Ngakho wayilanda yonke.

"Abadala bathi unyawo kalulampumulo. Bengingazi mina ukuthi ngize lapha ukuze uMzondiwa azongiyangisa kanje. Isibili wenze into embi izolo. Kodwa njengokumazi kwami usezakwenza okukhulu kulalokhu. Uyise ngiyamazi wakhe phansi komuzi wakithi, ewatheni lentaba ephakemeyo elubombo, efulathele umuzi wenduna. Yindoda engelazici ngaphandle kokuba izinto zonke ezenhlalo entsha, ngitsho impucuko, kahambelani lazo. Ngalokho abantwana bakhe bakhulela ebunnyameni obungelankanyezi, kabafundiswa njalo baphethwe okwendulo ngitsho lasekuvunuleni. Kangazi ukuthi yena uMzondiwa izigqoko lezi azembethayo uzithethephi lokhu ekhaya kwabo uvunula amabhetshu.

"Yena ungomunye nje umfana ongaqondakaliyo ukuba isiphe-tho sakhe siyoba yini. Uba wafunda esikolo ukuhlakanipha kwakhe bekuzamsiza ngoba isikolo singumlalazi olola imihedla ebuthundu iphenduke ibe bukhali isize abantu. Lapha enkomponi kangiboni mina ukuba yindawo efanele abantu abanje-ngaye. Futhi ukuhlala kwakhe endlini yomfundisi kuzakwenza abantu bamkhangelele emanzini."

UMephi wathi, "Yebo, kanti ungumfana onjalo? Mhlawumbe ukuhlala komfundisi kuzamcandula butsha ngoba bazamthintithisa konke okungafanele."

Wakuphika lokho uNkanyiso, "Phela isigogo sigoqwa sisemanzini dadewethu, kungenzeka kanjani ukuba uMzondiwa alahle ubuntu bakhe esengaka adale elinye ibumba na? Yebo, kambe aluba umfundisi ubengahlali enkomponi amacebo okumsiza abengaba khona, kodwa khonapha? Sizayicela isivuthiwe ngifunga abakwethu."

“Pho-ke utsho njani ukuba thina siye esontweni thina siyinzalo yalapha enkomponi futhi sesikhulile na?” sekubuza uMephi ngoba engasakuzwa ukukhuluma kukaNkanyiso.

Yena waphendula ngelithi, “Into yonke dade isothandweni lomuntu. Nxa wena usukukhethile ukuya esontweni konke kuza-kuba lula ukukwenza. UMzondiwa yena ngimlandulela ngoba ngisazi ukuthi ukholiswa yilokhu ayikho khona kuphela.

Wasesukuma uMephi ethintitha izidwaba zakhe esithi, “A! ukukhuluma lokhu wakuphiwa sibili. Ongaphika ngawe angatshonelwa lilanga. Nangu uMaphephetha usefikile, ngicela ukuningenise ewofisini ukuyabika ubaba ogulayo.”

Esebzile ukuba ubulwa yini uNkanyiso kwamkhathaza ukuzwa lokho, kwathi lanxa esephambi kukaMaphephetha wazisa kakhulu. Behlukana-ke uMephi loNkanyiso lowo lalowo esesiyakwetshisa amazwi amthetheyo ekukhulumeni kwabo.

ISAPHLUKO 5

Ngelinye ilanga wathi uNkanyiso ukuba esetshayisile emsebenzini wathanda ukuhambahamba elule inyawo, lapha enkomponi esuswa yisizungu ethi kumbe angaqabuka ehlangana lomunye owesonto kebathi fahlafahla ngezesonto. Wahamba elokhu ebeka izitho waze waqabuka esesejikweni lomgwaqo lapha usungaphandle komuzi usukhangele emakamelweni abeLungu. Wasephenduka esekhwela ngendlela eqonde enhla komuzi elukhonjwana nje kodwa yona ivuthiwe.

Wathi-ke ezihambela nje ekhohliwe wezwa ilizwi limemeza ngemuva lithi, “We Mabuyazibhonsa! We Mabuyazibhonsa!” Wasuka wakhohlwa ukuba angaba ngubani lowo otshonjalo. Phela lelibizo yilo abafana basekhaya ababembiza ngalo ezinkomeni bemsomela. Umabuyazibhonsa sona yisihlahlakazana izinyanga ezisidida lezinye, kuthi-ke nxa uke wageza ngaso usiya

ecaleni induna kumbe usiKomitshi basuke bangaliboni icala lakho ngitsho lanxa ubulele umuntu. Yena-ke abanakwabo babem-biza ngalo nanku phela wayengavamanga ukungena enkathazweni zabanye abafana kubonakala futhi kungathi uhlonitshwa ngabantu abadala. Basebesithi ulamanga ugeza ngomabuyazibhonsa, ngalokho-ke wasesiba nguMabuyazibhonsa.

Ngakho wathi ukuba esizwa ukumemeza wema phuhle. Wathalaza macala wonke, kodwa lokho kakubanga yisikhathi eside ngoba amehlo akhe ahle ahlangana loMzondiwa. Wathi ukuba asondele kuye wathi, "Nguwe Mzondiwa? Kodwa ngiyakucela ukuba ibizo leli ungalisebenzisi lapha ngoba libizo lokusoma nje sisekhaya, hatshi lapha."

Yena uthe ephendula wathi, "Uthini? Yimi engathi unguMabuyazibhonsa na? Uthi kawungibhedeli nje mfokaMalunguza? Kenje uyihlo bathi wabhoboza uBampuphu inkemenkeme yoduma ekhanda eyehlula lamadokotela ukuyelapha."

"Hawu, Mzondiwa! Uzukhulume izinto ezinjalo angathi siyalwa mina ngikukhuza nje qha. Khangela, lapha siphakathi kwabantu abangasaziyo ukuba emakhaya sihlezi njani, basazi nje ngoba besibona. Ngakho kasifanele ukuzichaya ukuze labo basihloniphe."

UMzondiwa yena wathi, "Kangikuzwa mina okukhulumayo, ibizo obizwa ngalo lapha elingasilo lasekhaya lokhu loNkanyiso lalo nelekhlanya?"

UNkanyiso wathi, "Wena uyaduba ngoba kawuze walalela omunye nxa ekhuluma. Kulungile ake siyitshiye leyo ukungixoxele ngokuza kwakho lapha."

"Lami ngibalekile njengawe, ngatshiya inkomo zingelamelusi," sekusitsho uMzondiwa.

"Mina kangizanga ngibaleke ngoba umama ngasuka ekwazi ukuba ngiza lapha njalo lesikolweni ngavalelisa kuhle. Pho-ke aluba uyihlo ekuzwa ukuba ulapha angekulandele yini?"

"Ubani? Mina? Kuyadlala. Ngingeke ngitshiye intokozo le engaka engiyibonayo lapha ingidonsele amehlo. Laye angakha

phansi ngiyakutshela. Lapho angangazi khona ukuba ngingu-Mzondiwa waseNgodlweni uqobo.”

“Umsebenzi wona usuwuzuzile yini? Ukuhlala endaweni enjengale umuntu engasebenzi kakulunganga.”

Wathi uMzondiwa, “Ye, umsebenzi ukhona sibili. Ngivela khuluma labantu abawenzayo. Ungumsebenzi omuhle ngoba wona kawulazithukuthuku kanti ulenzuzo enengi.”

UNkanyiso wayengalindele impendulo enje. Ngakho wabuza ngokuphangisa ukuba ngumsebenzi onjani. “A! Uthi ngingakutshela? Wena? Ngabe kumbe ngomunye. Ingqondo yakho ngiyayazi. Uyakuthanda wena ukuhlala usola abanye ubenza abantu abangaqhubi kuhle kungani wena ulungile. Abasebenzi bawo bangiphe izithembiso eziqinileyo, batsho lokutsho ukuba uba ngihlakaniphile ngilesibindi sesilwane ngizakuba yindoda emadodeni.”

Lokhu kukhuluma kukaMzondiwa kwamdida ingqondo kanti ube seqala ukumthokozela umngane wakhe ngomsebenzi ayesewuzuzile. Wadinga engqondweni yakhe ukuba kambe ungaba ngumsebenzi bani odinga isibindi sesilwane. Kambe kungaba phansi emgodini yini? Bakhona yini abayintanga yakhe abangangena emgodini? Kanti bona abamthembise umsebenzi yizisebenzi kumbe njalo ngabeLungu? Le yiyo imibuzo eyelekana ekhanda lakhe ngasikhathi sinye. Ethanda ukuzuza indlela engathi kumbe imsize ukuqedisisa ngale indaba wasesithi, “Yikuthi labobantu ozasebenza kibo bangaki? NgabaNsundu yini kumbe ngabaMhlophe?”

Yena-ke wabeka elokuthi, “Inani labo kalitsho lutho kuwe kuphela kimi lakibo. Kanti ukusebenza kwabaNsundu kakusikho na?”

“Kangitsho ukuthi kubi Mzondiwa. Mina bengibuza nje kuphela. Sengimangala ukukubona usubutha inhlonzi kungazathi ngikuthethisile. Ayi-ke mfowethu kuhle nxa umsebenzi usuwuzuzile, lami kuyangijabulisa lokho. Into enkulu lapha esiLungwini yikuzigcina lokuxwaya yonke imidlalo eyize labantu

abenza izinto ezingafanele ezenza isimilo somuntu siphephetheke njengephepha. Khona lapha bakhona otsotsi abaziphethe ubunyamazana beqaphele ukuphuthuma abantu bebemuka izimali zabo. Bayizidlova ezipheleleyo. Njalo kukhona ixuku labatshovi bamakhasi abaphila ngokuthathelana imali, kuthi lowo ongavulekanga abesedinga isu lokuba izinto zabanye.”

UMzondiwa wathi, “Akutsho-ke wena sikhwehle sakoGadadi esiphanda umumbu ngonyezi ukuba ubedlula ngani?”

Wathi uNkanyiso, “Kangitshongo lokho ukuthi ngiyabedlula, ngibabaza indlela abaphila ngayo ekhomba ubumnyama lobunyamazana qha.” Waqhubekela phambili uNkanyiso ukuchaza ngalababantu langempilo yabo esitsho lokutsho ukuba abantu bayabazonda kanti lamapholisa lawo abafaka izinsimbi uba eke ababona. Ukuhlala umuntu equthile njengomvundla wezikwakwa kufanele yini? Kodwa uthe ukuba abone ukuthi le inkulumo kayingeni ezindlebeni zomkhulawakhe waseyiyekela esembuza ngentshumayelo ukuba wayizwa njani na. Yena-ke uMzondiwa wayengakhumbuli lutho mayelana layo, kodwa into eyayiyiyona wayengaqedisisi umahluko phakathi kwentshumayelo lenkuleko.

Kungakho waziphendulela ngelokuthi, “Mina kangizwanga lutho futhi ngibona ukuthi abantu bachithelwa isikhathi sabo kuphela. Angikuboni mina lokhu okwenziwa ngumfundisi ukutshona evalele abantu endlini njengenkomo zisesibayeni sedibha. Ikhandla lakhe kangikholwa ukuba liyathatha kuhle. Into yinye nje engiyithandileyo, amahubo.”

Wamvumela umngane wakhe lapho ebuka amahubo wathi laye uyawathanda kakhulu njengaye. Kanti-ke lentshumayelo yinhle kangaka njengoba mhla waleliyalanga umfundisi wabatshele ngendaba yendodana eyachitha isabelo sayo lezigangi, kwathi ekupheleni kwafika ukulamba ngoba labangane bakhe basebemhlabukile.

“Wo! Utsho insimu leyana? Awu! ngiyizwile sibili. Kodwa kakukho okunjalo. Kakho umuntu ongathi esesize abantu besebemhlabuka ngoba eseswela. Uyabona ndoda, mina umfundisi

lo kangimboni kuhle, inkulumo yakhe kangiyithandi mina ngaso sonke isikhathi ngoba uhlezi esolile kokuphela. Mina khona ungizondisa okwenja, kangikhulumi ngalokhu okunye okuyibhebhejwanyana komfazi wakhe okulomlomo oyisibhebhedu njengowonwabu. Ungeke ungitshele ngalababantu, babi ububili babo angathi ngumuntu lomfowabo. Bayizinja zokugqibela.”

UNkanyiso wazama ngamandla akhe wonke ukuba ameluleke ukuze abone ukuthi umfundisi uqonde ukumsiza, njalo walinga ukumenza abone ubuhle besonto, kodwa wasuka watshaya elitsheni njengoba wayeqondane lenye indoda, umfana waseNgodlweni. Ekucineni kwaba sobala kuye ukuthi insizwa le kayisoze ihlale komfundisi isikhathi eside, uba kungenjalo impilo yabo bonke abakomfundisi izakuba yimbedumehlwana. Ngakho-ke walinga ukumkhumbuza ngokugcinwa kwakhe ephiwa ukudla angakukhokheli lutho. Konke lokhu wakukhuluma ngoba laye enguNkanyiso ngoba uMzondiwa yena wayevele engakhuzeki ngitsho lasekhaya.

Lezizinto zaletha usizi kuNkanyiso. Waqala ukuzwela abakomfundisi ngoba wayeqedisisa ukuba bakhangelene lobunzima mhlawumbe abangabuboniyo. Wamzwela uMzondiwa obonakala ethwele amehlo njengejongosi elibalekela ukuthanjiswa. Wabona ngempela ukuba abantu abanjengaye kabafanelanga ukuhlala endaweni enjengayonale lapho kukhona izinhlobo zonke zabantu abamisebenzi lezimilo zabo ziyinqondongqondo, inengi lazo zingeqonde ukwakha kuphela, kodwa ukubhidliza ingconsana yobuntu obukhona emuntwini.

Wazinakana lokho ayikho khona. Wafisa ukuba uyise nga kabotshwanga nga ubezaphikelela ekufundeni kwakhe ukuze izinto zalapha emhlabeni abe lakho ukuziqedisisa. Kodwa lanxa kunjalo wambonga uyise ngalokho okuncinyane ayesekuzuzile njengoba umswane wedube ungozesiswini. Wazi ukuba ngenxa kayise lamuhla wayesezuze umsebenzi omuhle njalo wasesiya esontweni ukuyakhonza uMenzi wakhe njengoba esikolweni wayefundiswe ngoNkulunkulu.

Aqala khathesi amehlo akhe ukuvuleka waqedisisa amazwi umbalisi ayejinge ewakhuluma ikakhulu lawo athi, "Isimilo esihle emhlabeni yilesi esakhiwe phezu kwedwala elinguYesu." Wayibona-ke khathesi ingozi yokungafundi. Waqala ukumsola uyise kaMzondiwa ngobulukhuni benhliyizo yakhe njengoba engathandi ukufundisa abantwana bakhe.

Zonke lezizinto zafika engqondweni yakhe zedlula ngokulandelayo kwazo njengamanzi omfula wona ayafike ethwele izigodo uthi usathi yebo ngizibonile izigodo ubusubona ethwele izinanakazana lezilo azithethe zilibeke yikuselela abantwana bazo. Wayelokhu eqotsheme phezu kogodo izinto zonke lezi zisenzeka waze wasukuniswa yilizwi alizwa limemeza bucwala laye, lisithi, "Ubosala usele we Mabuyazibhonsa." Wabona ukuba nguMzondiwa kodwa wasuka wakhohlwa ukuba kanti usuke nini lapho. Laye wasukuma wenza esikaMzondiwa waqonda endlini yakhe.

ISAHLUKO 6

Kusukela mhla uMephi exoxa loNkanyiso embonisa ngokungena isonto, uMephi wahlala enakana ngokuba kufanele yini ukuba aye esontweni njalo adele ukunatha utshwala. Lezizinto zombili zazintsha kuye kusukela ebuntwaneni bakhe. Endlini yakwabo utshwala babuhlala buphuphuma ngoba uyise lonina babe fanana bobabili ukuthanda utshwala. Ngenxa yalokho laye wayesengene phakathi ezimbizeni zabo kungamvumeli ukuba like litshone engazange aphunge igwebu. Wayefundile esikolo esasikhona enkomponi waze waqeda ugwalo lwendima yesithandathu, kodwa lesisikolo sasingafani lezinye izikolo eziphathwa ngabeNali, sona sasiphethwe ngumLungu nje owayephisekele imfundo yengqondo leyezandla. Ababalisi balesisikolo babefundile bephelele bonke ukuphatha lesisikhundla futhi befundisa okwakukholisa abazali babantwana. Kodwa kwakungekho umuntu owayeqaka-

thele ukubona ukuba umthandazo wasekuseni wawuphathwa ngendlela efaneleyo. Iqiniso laliyileli lokuthi umthandazo wawufana lemidlalo yabantwana nxa bedlala amandlwane.

Futhi kwakunzima ukukhetha ababalisi phakathi kwamahlabezulu nxa isikolo sesiphumile, ngoba babeziphethe njengabantu bonke, inengi labo njalo lichitha isikhathi salo ezindlini zokunathela utshwala. Yibo ababevula lezizidlu njalo bahlale baze babe ngabokucina ekuphumeni.

Insuku zokufunda kwakhe uMephi zambonisa zonke lezizinto eziyizona ezalolonga isimilo sakhe. Utshwala waye engazange atshengiswe ngobubi babo, kuye babufana lokudla ayekudla nsukuzonke. Lokuya esontweni kuye kwakuyikuchitha isikhathi ngaphandle kwesonto yeMpi yoSindiso ayake ayilandele ekholisa izigubhu lamachacho ayehlabela kamnandi.

Nangu uNkanyiso ekhuluma ngokuya esontweni lokuzila utshwala. UNkanyiso kanti ungumuntu onjani, kungani enganakani njengabanye abantu? UNkanyiso yena ubedlula ngani ababalisi abafundileyo kulaye kodwa bengabeki icala lokunatha utshwala? Ingani bona kabakunakanga ukuya esontweni? Uku-mlalela kambe kungamsiza yini umuntu? Le yayiyimibuzo uMephi ayezibuza yona kodwa angazi ukuba impendulo angazizuka ngaphi.

Ekucineni wasenakana ngaye uNkanyiso. Wayesazi ukuba wayengumuntu owayengelasiyinga. Umsebenzi wakhe wayewuqhuba kuhle ngoba uyise wayejayeke ukukhuluma ngaye ngekhasa embuka ngokuzithoba kwakhe. Sona isimo sakhe! Wayemude elindile nje lomzimba wakhe ulingene. Ibala lakhe laliluhlaza okuhle. Phela igeza kalisweli siyinga, ngakho laye kwakukhona okwakufiphalisa ubuhle bakhe; wayelenxwala. Kodwa kuMephi inxwala yakhe yayingasini etsho lokutsho ukuthi inxwala kaNkanyiso ngeyobukhwa. Pho, umuntu onje wayefanele ukudaniswa na?

Wafikelwa yikufisa ukwazi ngenhlalo yakhe uNkanyiso kodwa wadinga ukuba ngubani owayengamsiza waze wakhumbula

uMzondiwa. Njengoba wayesazi ukuba ngalesi isikhathi santa-mbama uMzondiwa wayejayeke ukuya esigcawini sokudlalela abantwana wasukuma wayamhlalela endleleni ayesazi ukuba yiyo ayengahamba ngayo. Wafika wahlala ngaphansi kwesihlahla somsehra wasesaluka ingowane yakhe ayeyiphethe ezilibazisa ngayo.

Kakumthathanga isikhathi esinganani ukuba afike lowo aye-mlindele. Wathi efika wayesithi, "Ayikhombe dadewethu, zala-bantu ziye ebantwini. Kayikho intombi engagana inyamazana. Kanti kawangiphendula mina ngikhuluma lawe, kutheni?"

UMephi wathi, "Atshi, bengithi kumbe kawukaqedi ukukhu-luma. Futhi ngiselesithuli salokho okutshoyo, kawazi Mzondiwa ukuthi siyazalana na? Mina kuyangimangalisa sibili ukukuzwa ukhuluma kanje kimi."

UMephi wayesazi yena loMzondiwa kwakungekho ukuzalana phakathi kwabo kodwa wayemhlalisa kula amazwi akhe ukuze amzuze kuhle kulokho ayemdingela khona. Ngakho lanxa wa-gala waxamalaza uMephi emtshela ngokuzalana kwabo ekuci-neni wamnqoba. "Kanti kawuboni ngani ngize ngikulande kho-napha. Phela bengisazi ukuba yindlela yakho yonale, kwathi ngokufisa kwami ukubonana lawe ngeza khonapha njengoba usungibona lapha nje. Banjani ohlala labo, basahamba yini?"

Wathi uMzondiwa, "Uthi-ke mina ngihlala labantu? Ngihlala lamabhalabhala angahlabiyo ngoba impondo zasuka zatshilana, uba kungasilokho ngabe kade bangihovuza bangikhupha ama-thumbu."

UMephi wathi, "Yebo, kanti kawuhlezi kuhle lapho? Kuya-danisa ukuzwa lokho. Akungixoxele ngesonto ukuba kwenziwani khona lokuba kuhle yini."

Wasuka wababaza uMzondiwa esizwa ukuthi uMephi isonto uyifanisela ebuhleni. Wathi, "Ngubani lowo owakutshela ama-nga ukuthi isonto yinhle? Mina sengangena kanengi esontweni kangibuboni ubuhle bakhona ngaphandle kokuba abantu bachi-thelwa isikhathi sabo. Uba ubumazi uMabuyazibhonsa bengiza-

kutshela ukuthi inkulumo zakhona zifana lamazwi ahlala ewa-
khuluma. Ngingazi ukuba isonto yiyo eyamfundisa lokhukukhu-
luma kumbe nguye owayifundisayo.”

Wabuza uMephi ukuba uMabuyazibhonsa uhlala ngaphi.
Wathi ephendula uMzondiwa, “Kawumazi umfana loya osebe-
nza koMaphephetha olenxwala efana lekabhejana?”

UMephi wathi, “Kawutsho uNkanyiso pho? Phela nguye
okhuluma kuhle ngesonto. Futhi ungicelile ukuba lami ngiye
khona. Ngithe kungcono ngizebuza wena kuqala.”

Wathi-ke uMzondiwa, “Zwana mina ungamlaleli yena ngoba
uzasuke akutshiye egcekeni. Ngowakithi lowo mina ngiyamazi.
Kakulalutho oluhle esontweni, lokhu ngiyaqinisa sibili. Ungeza
lawe uzozibonela ngoba indaba yotshelo kayinonisi.”

UMephi kwamkhathaza lokhu ukuphendula kukaMzondiwa
nxa embuza ngesonto. Yena wayekhangele impendulo eyayi-
ngathi kumbe imuphe amandla okuya laye esontweni lapho.
Kwafika kuye khathezi ukuba iqiniso aliswele mayelana lesonto
njalo waswela ukuba angalizuza njani.

Ekucineni wafisa ukuba akezwe ngaye uNkanyiso ukuba kanti
ungumuntu onjani. “Kenje uNkanyiso ngowakini ekhaya Mzo-
ndiwa?” sekubuzwa yena.

“Angithi ngikutshela ngathi ngiyamazi lekhaya. Uyise sikhu-
luma nje usenkantolo uyapika ngoba waqhekeza enye indoda
inkemenkeme yoduma.”

Kaze akunanza lokho uMephi kodwa waqhubekela phambili,
“Yena isibili sakhe ungumuntu onjani? Ulolaka kumbe atshi?”

Wathi uMzondiwa, “Ulaka angaluthatha ngaphi, ubugwala
uyabe esebutshiye lobani? Angizange ngizwe ukuthi wake walwa
lomuntu, ngenxa yalokho bonke abanakwabo babemdelela, ngi-
tsho labamelamayo.”

“Kakakhonjwa yini?” Wafa yinsini uMzondiwa esizwa lowo-
mbuzo abekade ewulindele ngoba kuye kwase kusobala ukuba
uNkanyiso usephandle umntanabantu. Kodwa wenza okobudoda
kaze ambonisa uMephi ukuba uhlekani.

Wasuka wathi, "Uthini? Insumbelume enjengaye ingambona ngaphi umfazi? Angithi watshaywa yisigiqqa esiyisalukazi. Phinde abone intombi imvezela izinyo, nanku ngikhona."

Ekuzwa lokho uMephi waphendula ngelokuthi, "Ungabophoxa omunye kanje Mzondiwa. Wena ungathaba usizwa kuthiwa lawe njalo?"

Waphendula uMzondiwa, "Mina kangisiyo insumbelume. Nxa sengimfuna umfazi ngizamthatha emini lithe saka! Kanti uyamfuna yini UNkanyiso? Tshono nxa umfuna mina ngizakukhombisela."

Waqala ukuthukuthela kancane uMephi, wathi, "Uyabona uyangizondisa khathesi nxa ususitsho njalo. Wena usuzungaka wake wezwa ngaphi kuthiwa intombi yake yakhombisa ijahana?"

"Ye, nxa inkazana ilifuna ijaha iyakwenza lokho ngezinye izindlela ngaphandle kokuthi 'jaha ngiyakufuna'. Amehlo enu lezenzo zenu ezinengi ezilobuqidlana benu obaziwa yini kuphela ziyamenza umuntu alale engalele."

Ngemuva kwalokho uMephi wasukuma wathi, "Ayi-ke ngiyabonga Mzondiwa ngakho konke ongitshela khona mayelana lesonto langoNkanyiso. Ngiyakucela ukuba konke lokho ebekuxoxa kusale khonapha. Usale kuhle, mina sengisiyapheka."

Behlukana oMephi loMzondiwa, lowo lalowo wahamba ezibula ngokwasekugcwele esifubeni sakhe engazi ukuthi laloyana laye uzibula ngokwakwehlukile kokwakhe. Phela nxa uke wezwa into ehlasimulisayo uyawukhohlwe yikho konke obe kuhambelana lakho ngoba usunakana khona kuphela.

Njengoba ilanga lalisekhona uMzondiwa kasukanga waya ngekhaya ngoba wayezonda amehlo omkamfundisi. Wasuka waqonda esikanisweni sabantu abavela emizini belande ukuza-thengisa izinto ezinjengembambayila, umumbu, izimfe, amakhabe, inhlobonhlobo yemibhida, amacimbi lokunye njalo ababelokukuletha. Abanengi babekuletha ngamadonki kuthi-ke ngoba kukunengi baphuze ukubuyela emakhaya ngoba kunga-

pheli. Waqonda lapho uMzondiwa ukuze achithe isikhathi khona.

Wathi esazihambahambela nje ngqwa loNkanyiso khonapho. "Hawu! Amabonabonane wethu. Ulahlekelwe yini lapha?"

Wamphendula uNkanyiso, "Utsho ngani ukuthi ngilahlekelwe yini? Kangithi lapha kulapha esizuza khona inhlobo zonke zezidlo na?"

Wathi uMzondiwa, "Uqinisile ngoba lapha kuzuzwa zonke izidlo kungesizo zomlomo zodwa kodwa lezendlebe lezenhliziyo. Wena lapha uzodinga ezomlomo kodwa uMzondiwa uzakupha ezendlebe. Uyangizwa na?"

UNkanyiso wabona ukuba uMzondiwa kukhona lokho alakho, wasesithi, "Yebo, ngiyezwa sibili kodwa lapha kuphakathi kwabantu. Kuhle siye laphaya bucwadlana ukuze singezwiwa muntu." Lakanye bathi sudu bayakuma laphaya.

"Nkanyiso, yikuthi umfazi uyamfuna yini?" Lokho kwamdanisa uNkanyiso nxa ekuzwa. Yena wayethi kumbe uzakuzwa indaba enhle kungayisikho lokho ukubuzwa ngento eyayingekho emkhumbulweni wakhe. Wamangala njalo ukuba kanti uMzondiwa aze ambuze umbuzo onje ngoba kwenzenjani.

Kungakho waphendula ngelokuthi, "Kanti utsho ngani lokho? Uyazi lawe ukuba wena lami kasikafiki endimeni yokudinga abafazi. Singezihlabe ngento esekhatshana lathi."

Wathi-ke yena, "Lokho ngiyakwazi sibili kodwa aluba umuntu ekupha ukudla ungeke uthi angisoze ngikudle njengoba ngingakalambi."

Wasesithi uNkanyiso, "Ukutsho ngani kanti lokho sibili?"

"Ikhona enye intombi etshone ikuzingela lamuhla, ithi kayisalali ngawe. Ibizo layo nguMephi."

"Kambe angakwenza lokho uMephi ukungizingela lokhu uhlezi efika lapha engisebenza khona eletha ukudla kukayise? Lalamuhla ekuseni lokhu bengilaye nje."

"Ngithi ubekuzingela ngoba ngihlangene laye khathesi nje ntambama waxoxa ngawe kuphela sazesehlukana. Wangibuza

ngawe ukuba ungumuntu onjani lokuba ukhonjwe ngaphi. Lawe uyakwazi ukuba nxa inkazana ibuza imibuzo enje iyabe iphezu kwani. Kodwa uMephi yintombi ehlakaniphileyo. Uyakwazi lapha angakuthiya khona. Uqaphele ungamboni engena esontweni masinyane kusukela lamuhla. Uthini ngalokhu, nanko ukudla phambi kwakho?"

"Akukho okunye engingakutshela khona mayelana lale indaba ngaphandle kwalokho engikutshele khona kuqala."

UMzondiwa waphikelela ukumhwehwa uNkanyiso, "Ngiyabona ukuthi wena uyamesaba uMephi. Nxa kunjalo ngitshele ngizakuhulumela mina. Kumbe njalo uzonda lokhu ukuba uthando luvela kuye kungasuwe. Lokho yinto encinyane. Ubo-kwazi ukuba abafazi labo bayafanana lathi, labo balakho ukuthanda umuntu nganxanye kuthi-ke ijaha elihlakaniphileyo liphange likubone lokhu beselilungelwa lingazanga liginqe."

Kodwa lokho kakuzange kumenze apheduke uNkanyiso. Kwaze kwathi uMzondiwa wacaphuka wasehamba ngoba lenhliziyo yakhe yayivele izilengela. Wathokoza uNkanyiso ukubona ukuthi usehambile uMzondiwa ngoba ubekhuluma into angahambelani layo. Wasuka laye waya endlini yakhe.

ISAHLUKO 7

"Awu, umoya lamuhla uyahlaba kungathi ngudambisamahubo," kwatsho uPhetheni owayehlezi esotha imbawula enkundleni yakhe eyayiphansi kwewofisi kaMaphephetha. Yebo, umoya wona wawuphephetha kodwa lanxa kwakusebusika wawungaqandi okutheni. UPhetheni wayengelakusila okuthe tsha kulezinsuku, iqolo lalimphethe kubi lokhu kwaze kwambangela uqhuhlo. Inyanga le yayingeyesibili eselokhu ezibika kodwa-ke wayewuqhuba umsebenzi wakhe wensuku zonke ephathiswa yimbawula yakhe.

Ubuso bakhe babukhanya buhlobile lomzimba wakhe unethiwe. UPhetheni wayengahlutshwa ngumkhuhlane womzimba kuphela, wayengasiyo indoda ekwesabayo ukugula, wayephethwe ngumkhuhlane omubi kakhulu wenhliziyo. Ekumhlabeni kwakhe umkhuhlane, wacabanga ukuba liqolo nje njengoba bonke asebekhulile behlezi bebulawa ngamaqolo. Kodwa okwakhathazayo yikuba lanxa waziphozisa ngexolo, langomakulu, langabomfumfu, phinde asile. Iqolo lalilokhu lizenzela okwalo elikuthandayo phezu kwakhe.

UPhetheni yayiyindoda esilesikhathi esithile isemsebenzini ezinkomponi, ngakho wayeqonda kuhle izinhlinziyo zabantu abaphethwe ngabanye emisebenzini ukuba kwandile ukuthi inengi labo ligcwele umhawu, befisa labo lezizikhundla, kuze kuthi ekucineni badinge imithi yokuphosa izingqungqulu lezi ezibaphetheyo ukuze bazuze labo lezizikhundla uba sebebagudlule. Ukuze angaphanjaniswa ngumuntu wayeziqinise ngezintelezi ayeleqiniso lokuba kakho owayengambida ngoba wayezizuze ezintabeni zakoMkhwakla khonale eZansi.

“Kukuthini lamuhla baba?” kubuza uNkanyiso ekhwezela imbawula.

“Ukusila lapha kimi Nkanyiso kakukho kulutshwana lonyaka. Kangazi ukuthi kanti kutheni sibili. Ubaba lomama bafa, ngababuyisa ngemvelo, njalo kangikhohlwanga ukubeka udondolo lukababa. Ngisanda kuthethela khathesi ngakho ngileqiniso ukuba kayisizo inyoka zami ezingiphethe kabi. Kukhona okukhona sibili.”

Wathi ukuba ekhangela uNkanyiso lo abekade ekhuluma laye wabona ukuthi lindaba kayimnandi kuye. Wakhumbula ukuba kenje umfana lo usemkahlele kangaki ngalendaba. Waseyiye-kela eyokuthethela esithi, “Uyabona Nkanyiso, mina kade ngatshiswa lilanga mfana. Umhlaba sengawubhoda ngaze ngawuqeda. Ngakho itakatakana lendoda lingeke linginyikinye mina mfokaMagidizela.”

UNkanyiso wathi, “Kangisezwa mina ukuba ukhuluma ngani

sayijeni.” Wahleka usayijeni waze wakhwehlela. Wasekhupha umfece wakhe wafola igwayi lakhe.

“Awu, igwayi leli libukhali kangaka? Kangazi ukuthi kanti uMephi ulidombe ngani. Intombi yami le, Nkanyiso, isingehlule ngoba zonke izinto azenzayo kazifanani lezenziwa ngabanye. Ungeke utsho ukuthi ngumntwana ohlala lapha enkomponi. Uyadela lowo ozamthatha, uzakamba ezibuka, nqi.”

“Ngingakubamb’ umlomo Sibanda,” sekusitsho uNkanyiso. “Bukhuluma ngokubhoda umhlaba kodwa kawusaqedanga, usuphethe enye khathesi.”

Wabobotheka usayijeni wasesithi, “Ayi-ke mntanami, kangizenzi Nkanyiso. Yebo, uqinisile, bengikutshela ngomkhuhlane lo ongiphetheyo ngingawazi ukuba ngumkhuhlane bani. Kangikaze ngigule okunje. Kusobala ukuba ukhona ongihahabelayo eqonde ukungigeca ngilibele. Kodwa akulalutho azakulwenza ngifunga uMantiniza, intombi kababa emhlophe.”

“Uyasola yini Sibanda ukuba bakhona abakuloyayo?”

“Uthini? Uthi lokho yinto eyokuthandabuzwa mntanami? Bakhona sibili, kodwa ngilosizi ngabo laba ngoba mina kanginyathelwa msila. Futhi ngizabazi masinya ngoba ikhona indoda engiyithembileyo lapha yakoGasa. Kayiwaphosi nje amathambo mfana, iyazenzela. Indaba khathesi kakho lapha enkomponi waya le eNdinaneni ukuyakwelapha. Ngizwe umkakhe esithi umkhangele kulezizinsuku.”

UNkanyiso wathi, “Uyabona sayijeni, mina zonke lezizinto kangizikholwa lakancinyane. Kimi ziyafana nje lensimu kaSimemelwana. Mina kangikholwa ukuba ukhona umuntu ongenza ukuthi ngemithi yakhe omunye ehlelwe ngumkhuhlane kumbe ukufa ngaphandle kokumfakela ekudleni. Yinto yokuqala leyo. Kangikholwa ukuba ukhona umuntu ongavikela imikhuhlane kumbe ukufa ngaphandle kokugcina imithetho yokuhlambuluka ababalisi abasifundisa yona ezikolweni. Yinto yesibili leyo. Njalo kangikholwa ukuba amathambo alakho ukukhuluma ulutho kubani lakubani. Yinto yokucina leyo.”

JUSTICE

Wafa yinsini uPhetheni esizwa lokho. Phela kuye inkulumo enje yayingeyobuthutha kuphela. Wabona ukuthi uNkanyiso useyingane esakhasela eziko. Kanti izinto zonke lezi uziphika ngoba esenziwa yibuntwana ayibo bona. Wazimisela ukudinga amasu nsuku zonke ukuze amqondise endleleni, hlezi uyise wakhe laye athokoze mhla embonayo eseyindoda emadodeni.

Kuye, uNkanyiso wayengumfana olengqondo, olenhlonipho lesimilo okudingeka bonke abayindima yakhe babe laso, kodwa yayinye into kuphela eyayiswelekile kuye. Uyise wayehlulekile ukumbumba ngebumba lobudoda obupheleleyo ukuze umhlaba umvume umphathe njengendoda. Futhi uNkanyiso wayemfisa kakhulu ukuba athathe intombazana yakwakhe.

Wakhwica igwayi lakhe elalisele esandleni wasesithi, “Khangela Nkanyiso, mntanami. Esintwini kulelizwi elithi ‘inyathi ibuzwa kwabaphambili’, yebo yilizwi eliqotho isibili ngoba abantu asebekhulile kuthiwa ngabadala. Ubudala butshoni? Umuntu omdala umedlula ngani omncinyane na? Impendulo yinye kuphela mntanami. Yiyo lami engizakunika yona. Badala ngoba kudala njalo kukade bebona. Ngingakaqhubekeli phambili, ngithanda ukwazi ukuba siyavumelana yini lapho?”

Kuthe ukuba uNkanyiso emvumela waqhubeka ngokuthi, “Ake sidinge ukuthi kuyini asebekubonile? Uba bekuyizolo ngabe ngithi okunye asebekubonile yikuhlasela izizwe ezakhelene labo lemihaso lemikhosi eyayisiba khona esigodlweni ngezikhathi ezithile ezahlukeneyo. Pho-ke lokho sekwadlula lobuhle bakho. Kuhle thina sikhangele izinsuku lezi zalamuhla. Uyakwazi ukuthi emakhaya kukhona izinduna labalisa labanumzana abahlonitshwa nguwonke uwonke? Bahlezi ezikhundleni zabo kungekho muntu ongabemuka zona. Kodwa kakunjalo ngoba bakhona abanye abanhliziyi zabo zingcwele umoya wezikhova. Lababantu bahlezi bebanyikinya bebazunguza kuthi-ke labo abanjengawe bacubukale, bafe bengakwazi abakufelayo. Bafele amafufu.

Kalukho ulutho ongalwenza emhlabeni abantu bakuthande. Unganotha uyafa; ungaba ngumyanga uyahlekwa, ubulawe; ungaphana ilanga kawuliboni ukutshona kwalo. Lapha esiLungwini khona kuyindluli. Thina sinje singosayijeni basikangela ngawonwabu amehlo. Ngubani ongakufuniyo ukubusa?"

Esetshilo lokho wathula enika uNkanyiso ithuba lokuba laye ake atsho lokho ayekukhumbula. Wazivuma izinto lezi uNkanyiso. "Lokho okutshoyo kungikhumbuza umbalisi owake wasifundisa. Yena wayeqinisa kakhulu ukuba isitha esedlula zonke izitha zomuntu oNsundu ngumhawu. Waze wasilinganisela ngelineye ilanga ngawo umhawu ukuba kudala amadoda esizwe esithile ake azama ukuwuqeda emhlabeni. Njengoba umlilo uyinto elamandla amakhulukazi emhlabeni bathi bazawuqeda ngokuwupheka ndawonye lelitshe. Isimanga yilesi ukuba sekwedlule izinsuku ezithile bathi besibukula imbiza bafica ukuthi ilitshela laselivuthiwe kodwa umhawu wona wasala ulokho uyilokho owawuyikho khona."

UPhetheni kwamthokozisa ukuzwa inkulumo enje iphuma emlonyeni womuntu owayengamkhangele ukuba angakhuluma lokhu. Waqala ukuba lenhlansana yethemba khathesi ukuba lanxa inhliziyi kaNkanyiso ilidwala kodwa ingavuthwa njenge-ilitshela lelo alitshoyo ukuze nxa isivuthiwe isibuthakathaka yena-ke ayibumbe njengokufisa kwakhe.

"Kuyangithabisa ukuzwa ngokuhlakanipha kwalowombalisi Nkanyiso. Balutshwana abantu abalelibandla izinto abazibona ngale indlela. Umhawu yiwo-ke lowo obangela lo umkhuhlane engilawo. Futhi lomuntu owenza zonke lezizinto phezu kwami ngiyamazi kuhle ngoba usebanjwe kanengi emathanjeni wonala owadelelayo wena. Kodwa kangikusoli ngalokho mfana ngoba ubudala busekhatshana lawe, ziyeza inzinsuku lapho uzawakhumbula wonke amazwi ami.

Ngibekezela, ungilalele ngize ngiqede lokho okusenhliziyweni yami. Mina uba ngabe kwakusiya ngaye lo umuntu ngabe kade ngawutshiya umhlaba. Khangela lapha," watsho ehwatsha isi-

gaqa esambeni esasesimnyama yingcekeza njalo sitshengisa ukuba kade saba khona. Wabuza uNkanyiso ukuba kuyini khona lokhu. “Yintebe yami okuyiyona impilo yami. Olwa lami kabulale yona kuqala, uba lokho kungenzeki, kakho ongamqala umfo-kaMagidizela. Yiyo engivikela kuzo zonke izihlabo zalabo ababuswa ngumhawu, kanti njalo lasebaLungwini ingenza ngikhanye njengendonsakusa.

Usubonile ukuba isitha somuntu esikhulu kulazo zonke ngumhawu. Lokho-ke libanga lakuqala. Usuqalile ukubona isiqu sezihlabo zomhlaba. Ngemuva kwalokho kuza ubunzima obumangalisayo ongeke ubuthwale ngaphandle kokuba uphathe lokhu okuphathwa ngamadoda wonke mntanami,” wathi esitshonjalo wayeyibuyisela esambeni intebe yakhe eseke wayibuka, eyiphendula aphinde ayiphenduphendule. “Ngizakutshela izinto ezimbili ezingawuqeda umhawu ngaphandle kokuwupheka. Phatha intonga yabadala, ngitsho intebe ezakuvikela kulabo abafuqwa yiwo. Eyesibili yile, lowo oke wakujikijela lawe thatha eyakho intonga umkhahlameze ngayo. Ungaze umbulale kawulacala lakubani ngoba nguye okuqalileyo.”

Wala uNkanyiso ngoba usayijeni wayekhuluma into angahambelani layo. Wayekwazi laye ukuba umhawu yinto eyandileyo ebantwini, yiyo eseyandisa ukungezwani lokuzondana phakathi kwabantu. Kodwa ubuthakathi lokuthemba imithi lezintebe kwakukhatshana laye ngoba engazikholwa lezizinto ukuba ziqotho yini. Kuye zazimbili kuphela izinto umuntu afanele aziphisekele ukuze abe lempilo ephелеleyo. Umuntu angezuze ukusila okuhle ngaphandle kokuba agcine yonke imithetho yokuhlambuluka. Okwesibili kalikho ithemba umuntu angabalalo ngaphandle kwe-Nkosi, uNkulunkulu ongumlondolozi wethu sonke. Pho-ke umsebenzi wentebe uyini?

“Ngithe mina ekuqaleni abadala kade bebona, bengisitsho ngoba wena ngikubona ukuba kawukaboni lutho. Kangiphiki lutho mina kulokho okutshoyo ngoba ngiyazi lami ukuthi uNkulunkulu nguye osigcinileyo. Kodwa ngithanda ukuba uqedisise

ukuthi uNkulunkulu uphathisa labo abakhathalele impilo yabo. Khonapha kulo umuzi kulebandla lesonto ethi yona nxa umuntu egula kangelatshwa kodwa kakhulekelwe kuphela uzasila. Khangelela ukuba abafa ubuthaphuthaphu balababantu bangaki.

Kawuboni ngani wena ukuba zonke izizwe zomhlaba ezimnyama lezimhlophe zilezinyanga ezelapha izifo lezo lalezo ezificwa kulesosizwe. Thina-ke ezakithi izinyanga kazelaphi kodwa, zilakho ukuba zikwenze ukuba uzivikele emikhuhlaneni leyo ebangwa yibuthakathi. Kubi ngaphi ukuzivikela? Mina ngiyengizwe kuthiwa iNdodana kaNkulunkulu layo yayiyinyanga enkulu. Into nje kangiqondi ukuthi kanti yena wayeselapha njani ngoba kuthiwa wayengaphi umuntu umuthi. Mhlawumbe elizweni lakibo zazingekho izihlahla lezi esilazo thina kuleli. Futhi lapha silezinyamazana esizuza kuzo imithi emihle.”

UNkanyiso waphendula ngelokuthi, “Kayisikho ukuthi konke lokho okutshoyo sayijeni yinto engiqala ukuyizwa. Banengi abantu abakhuluma ngazo futhi beqinisa ukuba bayazikholwa, yizo ezisekele ukusila kwabo. Into abantu abangayinanzelele yile yokuthi uba wonke usibani lobani bengalahla zonke intebe zabo, balahle lonke ithemba abalalo kulezizinto ilizwe lingema ngenye indlela. Uyabona Sibanda, uNkulunkulu kakwazi ukuphathisa umuntu othemba lakhe lilembaxa ezimbili elinye likuye elinye lisezintebeni. Kukhona ukwesaba ubuthakathi ebantwini ngoba ukukholwa kwabo kuNkulunkulu kufiphele. Okholwa kuye ngeqiniso kaselakwesaba lutho, ngitsho lokufa.

Kuhle ngoba selikhona idlanzana lalabo ukusila kwabo kweyeme kuNkulunkulu kuphela njengababalisi, labafundisi, lalabo abalandela ukufundiswa kwabo. Angathi uSomandla angalandisa lelibandla lande emhlabeni ukuze umhlaba wonalo ubeyingqabutho.”

Wafa yikuhleka usayijeni esizwa lamazwi waze wahitshwa ngamathe, “Uyangihlekisa Nkanyiso nxa usuphatha izinto ezinje. Zikhona izinto ezimbili engifisa ukuzithinta ekuphenduleni kwami. Into yokuqala uthi wena nxa abantu bonke bengalahla

izintebe zabo umhlaba ungema ngenye indlela. Kangazi-ke ukuba leyondlela oyitshoyo yiyiphi. Mina indlela engibona ukuba umhlaba ungema ngayo yile yokuba esikhundleni sokubona abantu lemizi lapha emhlabeni kungabonwa amaliba lamanxiwa.

Bakhona abantu abangasala besidla amabele, labo ngabathakathi, ngoba bona bangeke bayilahle imithi yabo loba sekutheni. Inkomo ingazal' umuntu koMhlahlandlela uba beke bakwenza lokhu. Inkani yabo ngeyetshongololo. Kawuboni ngani ukuba uba umthakathi esekuzondele wakuzondelela sibili ungaze umgadle ngengqungqulu langephezulu angeke adele. Udela esefile qha.

Into yesibili ingitshengisa ukuba isibili useselusana olukhasela eziko Nkanyiso. Uthi wena abafundisi lababalisi kabaziphathi intebe! Ngizake ngikutshela ngendaba ekuphikayo lokho. Angithi imota kaSivunguzane uyayazi le ethwala abantu isuka eGwanda isiya koBulawayo? Nyakomunye ngake ngahamba ngayo ngivela bona inkomo zami engazisisa kuNdawana, eSizindeni. Ngathi ngiyaphuthuma isitimela ngafica sekungamanxiwa, seselukile. Ngithe sengibuyela eLokitshini ngatshayana layo isiphuma ngasengiyimisa ngicela indawo. Umtshayeli wayo waqala wala esithi uthwele abafundisi kuphela abavela emhlanganweni. Kodwa ngenxa yokuba umfundisi wakithi yenalo ongena esontweni yakhe wayekhona wangincengela waze wavuma ukungithwala.

Kwathi lapho sesifikile eGwanda sehla sonke emoteni ngoba sasesifikile lapha ephelela khona. Sonke sathi tshingilili phansi semukela impahla zethu ezazisethulwa emoteni ngabaniniyo. Sezehlisiwe zonke impahla omunye walababafana waphakamisa into ngokhuni ebuza kungokukabani lokhu. Sathi siyakhangela sabona ukuthi yintebe. Uyazi ukuba ngenzani? Ngaphumputha esambeni sami, kuthe ukuba sengibonile ukuthi eyami ikhona ngasengigijimisa amehlo ngapha ngakubafundisi ngabona bonke bengelandaba, abanye basuka bachitheka kodwa umfundisi wakithi yena wabonisa ukukhathazeka emoyeni wakhe, waze wathi

sisisendleleni wangibuza ukuba kambe nxa umuntu elahlekelwe yintebe yakhe uyayenzeni. Mina-ke ngameluleka ukuba kufanele ukuba umuntu onjalo aye emhlahlo ukuze ezwe kuhle ukuba kanti kuyini okwenze impilo yakhe imphunyuke. Kaphindanga futhi wakhuluma ngakho saze safika lapha. Uthini-ke ngalokho? Yayingekabani intebe leyo njengoba kwakungabafundisi lapho bodwa na?"

UNkanyiso kazange ayiphendule leyo wezwa esefikelwa yikuthukuthela nxa esizwa usayijeni egcona abafundisi ngesigcono esinje esilhlazo kangaka. Kwaqala khathesi ukufika imikhumbulo eminengi kuye. Kambe kufanele yini azihlanganise labantu abangangeni esontweni njengoba bengabantu abangelanhlonipho, bekhuluma izinto ezingamanyala. Uba ezihlanganisa labokungenzeke yini ukuba baqabuke sebemphendula laye? Kodwa wakhumbula amazwi umbalisi wakhe ayehlezi ewakhuluma athi kufanele bonke abangaziyo batshengiswe indlela yokukhanya. Wazimisela ukuhlala exoxa losayijeni kumbe kungathi ngenhlanhla amzuze.

ISAHLUKO 8

UMzondiwa waye eselesikhathi esidana khathesi ehlala komfundisi kodwa inkosikazi kamfundisi ukumzonda kwakhe kwakukhule lensuku. Wayengathandi ukukhangela kwakhe lokuhlakanipha ayelakho, wayehlala esithi, "Kambe liyakubona ukuhlakanipha kukaMzondiwa angathi yintethe yebusika?" Into ayemthandela yona yikukhuthala kwakhe. Kwakungasimandla nje ayengawempisi. Nxa eke wabamba umsebenzi wawungathi ngumuntu omdala.

Kodwa kwakukhona okunye umfundisi lenkosikazi yakhe ababengakuboni ngoMzondiwa. Wayengalali ekhaya lapha ebusuku. Kwakungaziwa ukuba kanti ulala ngaphi. UMsunduzelwa yena

nguye kuphela owayesazi ukuba le insizwa kayisalali laye kodwa wayengeke akhulume ngakho ngoba uMzondiwa waye methe- mbise isipho esihle uba engaguthukuza lokho aze atshelwe nguye ukuba akuveze. Futhi kwase kukhona ukuzwana kulababafana lanxa kwakungafiki emkhutsheni.

UMzomdiwa laliliqili elizikhotha emhlane, wayekwazi uku- fihlisela ulutho alwenzayo ukuze angananzeleleki masinyane. Esezaqalisa umkhuba wakhe wokunyamalala ebusuku wazitshaya samuntu olobuthongo, banele ukuqeda ukudla kwakusihlwa abe- sewozela exegisa umzimba kuze kuthiwe kabayelala lomngane wakhe kanti kulapho esezuza khona ithuba lokuhamba aze abuye ngesikhathi sakhe, umkhulawakhe athi evuka ambone esekhona elele engutsheni zakhe.

Ngelinye ilanga wathi esalele uMsunduzelwa wamuzwa emnyikinya esithi, "Msunduzelwa, Msunduzelwa, vuka bo se- kusile. Ikhona into engithanda ukukutshela yona." Wavuka umngane wakhe wasesithi, "Khangela Msunduzelwa, ngifuna imali engangedola. Ngiyazi ukuba kakho onganginika yona nga- phandle kwakho."

Wethuka uMsunduzelwa esizwa lokho. "Imali engaka ngi- ngayithathaphi Mzondiwa?"

Waphendula ngokuthi, "Thula kodwa wena ulalele lapha. Kuqotho ukuba imali engaka kawulayo njengoba lami nginge- layo. Njalo ngiyazi ukuba ungathokoza uba uke wayizuza nje- ngoba lami kunjalo. Kanti isikhwama lesiyana umfundisi alike esiphethe izolo kusihlwa ingathi ngesemali nje? Ngifuna mina ukuba uyothatha imali leyo engiyifunayo kuphela kuso uyilethe lapha mina-ke ngizakubuyisela isiphindwe kabili. Ungesabi lutho ngoba umfundisi kakayibali njengoba uyayaze ayibale ngemuva kokuba esenathe itiyi. Uyezwa kuhle Msunduzelwa? Kangifuni yedlule lelonani."

Abuye ethuke futhi uMsunduzelwa athi, "Kambe uyakwazi nje okhuluma ngakho Mzondiwa? Uyabona wena ukuba yinto eqondileyo leyo eyokuba imali yabantu? Lanxa kumbe beku-

ngenzeka ukuba ngiyoyiba kanti bengingayithatha njani imali na? Kawazi ukuba yona ihlala ewofisini na? Kangikuzwa mina sibili lokho okutshoyo futhi yinto engingeke ngiyenze loba usungithembisa ubukhosi obungakanani.”

“Awu, maye babo! Kangikaze ngibone itakataka lendoda enjengawe Msunduzelwa. Yinindaba uligwala kangaka njengomfazi? Indoda kakufanele nxa ifuna ukwenza ulutho ibilokhu ibalabala amabala kamangoye. Ngiqinisile sibili uba ungazami enye indlela mngane wami uzakuba yinhlekisa emhlabeni abantu abaphumelelayo yilabo abalesibindi labasebenzisa ingqondo kuphela.”

Athi uMsunduzelwa, “Kulokho ngiyakuzwa sibili, kangikubalekeli lakancinyane. Usume ungethuse lapho usukhuluma ngokuba. Mina sengalaywa kakhulu esikolo lesontweni ngengozi yokuba.”

UMzondiwa athi, “Kahle-ke ngingakubambi umlomo. Othe yena hamba uyokuba imali yabantu ngubani? Kalibolalela nxa abantu bekhuluma, atshi ukuphutsha nje angathi ngumvundla usuxotshwa yizinja lazo zibukhali. Ngithe mina hamba uyethatha idola kuphela. Ubokwazi ukuthi kulomahluko omkhulu phakathi kwalezizinto zombili. Mina kangisilo isela kodwa uba sengiswele ulutho kangilutshiyi loba lungolukabani.

“Ubuza ukuba ungayithatha njani? Lokho yinto encane. Kangithi insuku zonke ekuseni uyawuyethanyela ewofisini? Lamhla into yokuqala ungakenzi lutho ubohle ufike uyithathe. Ungesabi ngoba umfundisi kakayibali ngakho kasoze azi ukuba ikhona engekho.”

Wabuza uMsunduzelwa wathi, “Wazi ngani ukuthi ubaba kakayibali?”

Wahleka uMzondiwa wasesithi, “Nxa ungikhangele uthi ngiyisithutha yini mina? Kade ngakubona lokho. Insuku zonke ngesonto umfundisi uyayathathe imali le abantu abamupha yona esontweni ayoyibeka ewofisini, kuthi-ke ngoMvulo ekuseni abeseyibala. Ngikwazi ngalokho.”

Waqhubeka uMsunduzelwa wathi, “Ayi-ke ngiphosa ngikuzwe khathesi, kodwa ngithanda ukwazi ukuthi nxa sengiyithethe imali leyo ngakupha wena-ke uzangiphani?”

Waphangisa ukuphendula uMzondiwa wathi, “Zinengi izinto engingakwenzela zona. Nxa ufuna intombi ngingakukhombisela uMaSibanda lo osanda kungena esontweni, ibizo lakhe kangazi ukuthi kumbe kuthiwa nguMaphi kumbe nguMiphi? Nxa ufuna imali ngizakupha amadola amabili. Kodwa iqiniso yileli lokuba uzazuza umvuzo omuhle.”

“Kulungile ngizazama ukukwenzela lokho, kodwa ngisathanda ukuba ungitshele ukuthi kanti imali engaka uzayenzani?”

Wathi uMzondiwa, “Angithi ngihlala ngikutshela ukuthi sengiyingqungquthela ekutshoveni amakhasi. Indaba ngiye ngithi ngikutshela wena ubusulibala yikungitshela ngokuthi umfundisi uzangixotsha emzini wakhe. Kusasa sizatshova lezinye ingwenya ezivela koBulawayo esizwa kuthiwa ziyabhebha zingumlilo. Imali yona eyokutshova engilayo ngamadola amane ngakho ngifuna idola lokuvula umsebenzi ngoba njengoba mina senga-bekwa ubuduna kufanele ngivule ngedola.”

Lokho uMsunduzelwa kwamgoba izitho nxa esizwa ukuba kanti umngane wakhe usetshova amakhasi lokuba nguyi-nduna yamalova. Wadinga ukuba isikhathi sokutshova amakhasi usithathaphi, yona imali yokutshova wayimba ngaphi? Kanti okwamenza aze afunde umsebenzi wabantu ababi kangaka kwakwenzeke njani? Kwathi-ke esetshone phakathi kwale imibuzo elokhu esadinga izimpendulo zayo wamuzwa esesithi, “Vuka phela wethu uyekwenza lokhuyana ntanga.”

UMsunduzelwa wayesephakathi kwelitshe lembokodo ngoba isenzo ayesezimisele ukusenza sasingento ayithandayo layikhwabithayo; wayesazi kakuhle ukuba wayeseqonde ukwenza into angeke athethelelwe ngayo uba uyise kumbe umbalisi wakhe babengakuzwa ukuba wenze okunje. Futhi uba eke wabekwa ezandleni zamanxusa kaHulumende wayesazi ukuba isigwebo sakhe sasingaba sikhulu. Kodwa wayesenze isithembiso kuMzo-

ndiwa, njengoba ukusaphula lakho kwakungekhle wasukuma walahla ingubo, wahamba ezihudula esiya ewofisini. Wanela ukungena wathatha masinya imali leyo wasethanyela iwofisi kayise. Esequedile ukwenza lokho wabuyela kumngane wakhe exhibeni labo wafika wamqhubela esithi, "Kodwa lamuhla ngizatzshona ngitshaywa luvalo ngokwenza into engingazake ngiyenze."

UMzondiwa waqala wayibala imali ethule wathi eseqedile wasesithi, "Uyabona mfana, uyisithutha njengenkukhu. Mina kangimfuni umuntu onjengawe. Ungahlala unje sizakwehlukana. Njengoba usithi uzatzshona utshaywa luvalo kulungile, ngokwakho lokho; mina ngizatzshona nginguMzondiwa wansukuzonke. Kodwa ukwazi ukuba uba uke wabuzwa kwaze kwezwakala ukuba uthethe imali ewofisini! Mina elami ibizo ungaqali ukuliphatha lakancinyane, uba uke weqa lapho ngizakukuphalaza amathumbu ngengqamu. Kangisomi ngalokho."

Ingxoxo yabo yaqanyulwa yilizwi elalibamemeza ngemkulwini ukuba bayonatha itiye. Ngemuva kwalokho baqonda emisebenzini yabo yalelolanga. Kusihlwa uMzondiwa wanyamalala njengensukwini kwathi ekuseni kwelanga elilandelayo wamupha umngane wakhe imali yokumbonga. "Nansi imali yakho engikubonga ngayo. Ibale, ngamadola ayisikhombisa." Pho-ke, nje ngoba imali kuthiwa yimpande yesono, wayengathini uMsunduzelwa, wayemukela ngokujabula wayifaka esambeni sakhe engaqedisisi ukuba esambeni sakhe sekulenyoka ezaqeda abantu ibaluma bengelacala.

ISAHLUKO 9

Abantu abamnyama bonke bayakuthanda ukusina lokubukela amagabazi, lokuzithokozisa ngokuhlabela lokuqakezela labo abagidayo. Ensukwini zendulo yayikhona imikhosi eligugu enje-ngenxwala lapha okwakubuthana uzulu esigodlweni senkosi,

amajaha lezintombi, amakhehla lezalukazi, abantwana lezingane, bonke bagcwale esibayeni senkosi uface sekumnyama esibayeni amakhanda ezigidi zabantu, kuxoxwa, kuhlekwa, kusonywa, kuhlatshelwa, kusinwa kudliwa izinyama, kunathwa utshwala, kukuhle kudlele. Phela izinkomo kazihlatshwa nje kuba lucaca, lezinja zize zehluleke ukukhonkotha ngalezonsuku ngenxa yokuhlala zisuthi yikukhukhuza inkakhayi. Utshwala-ke bona buphekwe amalawulo ingathi kabusayi kuphinda buphekwe futhi.

Kuyacecwa ngalezinsuku. Amajaha lamakhehla avunula amabhetshu enkawu lawamakhanka, agqize izigetsho lapha ezingalweni kuthi lapha emakhanda athwale indlukula ezenziwe ngensiba zezintshe ezimnyama. Amanina wona ayetshaya ngenqubo ezezigogo zembuzi ezatshukwayo, aziqhole ngamakha ayesenziwa ngamaluba enkiza lezinye izihlahla ezazithandwa ngenxa yephunga lazo.

Sekwedlula lokho. Lamuhla imidlalo eligugu kwabaNsundu yiKhisimusi lomtshado. Iyathandeka lemidlalo kwabancane labadala njalo abantu bachitha izikhathi besenza amalungiselelo, kuqalelwe insuku zisekude.

Esontweni yaseHabe kwasekutshunyayelwe umtshado wejaha elalisebenza emzini kaMaphephetha lentombi eyayihlala edolobheni laseGwanda. Lamuhla wawusubikwe okokucina. UNkanyiso wathi ephuma esontweni waqonda ngakomfundisi ukuyakwejisa njengokwejayela kwakhe. Umkamfundisi wayesemthanda uNkanyiso emthandela isimilo sakhe lokukhuthala kwakhe esontweni. Ngakho wathi esathi, "Ekuhle . . ."

Wahle wathi umkamfundisi, "Ngena Nkanyiso. Kanti usuhlala ngaphi khathesi? Kawusabonwa sibili. Hlala lapho nanso isihlalo. Awu! oSihluku sebetshada bantu. Sizake siyikholise inyama, kuzadubeka labo abangelamazinyo. Sekuzasala wena Nkanyiso."

"Mina mama! Ngisekhatshana sibili, kangikanakani ngakho sibili. Kakukuhle ukuba umuntu agijimele into engabalekiyo kanti zinengi izinto ezibalekayo."

Wathi umkamfundisi, "Kuyini kambe okwedlulayo? Lokhu ukusebenza kakwedluli umuntu uze afe lakho."

UNkanyiso wathi, "Mina mama kangikafundi, ngisafisa ukuhlabeka phambili. Umuntu ongafundanga kulezi izinsuku uyahlupheka sibili."

Wathi umkamfundisi. "Yebo, khona kunjalo kodwa izinto zonke Nkanyiso zibuswa luthando. Nxa usuthande ukwenzani kungeke kukwehlule ngoba lanxa kunzima kodwa uthando luza-kukuthwalisa ubusukufica kulula. Ngizwe kuthiwa uMephi nguye ozakuba ngusonyongwana womlobokazi. Uyakwazi ukukhetha usonyongwana lumntwana. UMephi yintombi enhle sibili kodwa uzaduba ngokusuka abesegejela umlobokazi. Wena umbona njani Nkanyiso?"

"Ubuhle yena muhle..." Akasawuqedanga lowomlomo.

"Awu! Utshongani ukuthi 'yena muhle'? Kukhona ngiyabona okwaziyo ngoMephi."

Waphendula uNkanyiso, "Kakulalutho engilwaziyo ngaye. Mina into ebengiynakana yikuba umuntu ubuhle bakhe buse-nhliziyweni yakhe. Inhliziyayo layo ukuze ibenhle ifuqwa yindlela umuntu aphila ngayo. Pho, yena-ke uzaphuma ngaphi lokhu kwabo imbiza zotshwala kazisuki eziko, futhi uyise yindoda esanamathele ezintweni eziyize?"

"Konke lokho kakutsho lutho Nkanyiso. Angithi iBetelehemu wawungumuzi ophansi emehlweni abantu kodwa kulapho okwazalelwa khona iNdodana kaNkulunkulu. Laye uMephi angaphuma abe ngumfazi ohlonitshwa ngumhlaba wonke. Kanti uSihluku yena uzakhatshwa ngubani?"

UNkanyiso wahleka, wathi, "A, ucele mina ukumkhapha."

Wathi-ke ephendula umkamfundisi, "Yebo! Kanti lawe ungumkhaphi? Kuhle lokho sibili. Pho, njengoba wena loMephi lizakhapha abalobokazi kuhle lani sihle silitshadise. Kanti kuzabe kusaseleni sibili?"

"Pho-ke njengoba ungosebenzayo wena uzakuqhuba njani lokho na? Ngizwe uMephi esithi bazahlanganiswa lapha ekuseni

ngoLwesithathu umthimba ubusuthwalwa yimota ibesa eGwanda kwabo kankazana kuthi-ke lapha kuzedlalwa ngoLwesine. Kungenzeka kambe ukuba uMaphephetha akuvumele insuku zonke lezi ungekho emsebenzini njengoba umsebenzi wakho kukhanya angathi kakho ewofisini ongasala ewuphethe?”

“Lokho sesikulungisile mama. UMaphephetha uvumile ukuba ngingabi khona emsebenzini kuze kube nguMgqibelo ekuseni. Into nje ngibona angathi umkhulawami ngizakumyangisa ngoba ngizazigqokela zona lezi izigqoko. Kangilamali yokuyathenga izigqoko ngoba umama labanawami bayahlupheka ekhaya, baswele izinto ezinengi. Kule inyanga ephelileyo ngibathumezele amadola alitshumi okuthelela inkomo lokudinga okunye angabe bayakuswela.”

Baqhubekela phambili oNkanyiso bexoxa ngezomtshado, bebuzana bephendulana ngezigqoko zabalobokazi, bexoxa ngokudla okuzadliwa, bexoxa ngezigqoko ezithungwa ngabantu belungiselela umtshado, bexoxa ngamagabazi lezixangu ezalapha eNungwa. Ensukwini babethi nxa bephuma esontweni baxoxe ngezakoMlimu, kodwa lamuhla kabazange bazithinte ngoba babephethe indaba okwakusobala ukuba yayisematheni abantu abanengi.

Ngale ngakosayijeni lakhona kwakungasaxoxwa ngenye into ngaphandle komtshado. UPheteni wezwakala esithi, “Seliphumile esontweni mntanami Mephi? Lingabokhohlwa phela ukusikhulekela lathi izidakwa ntombi yami emhlophe. Kodwa ungakhohlwa ukuba idlozi lomuntu ngumzali wakhe. Ophatha kühle umzali wakhe amenzele yonke into alokuyenza uzahlonitshwa ngumhlaba. Kenje umtshado wakini kuthiwa ukhona nini?”

Uthe uMephi esemchazele konke ngomtshado uyise wakhuya ngelizwi lokumangala, “Hawu! Kanti uthi wena baba ngomtshado wethu, wena kawungeke weza yini ukuzabukela lokudla inyama? Kibo kajaha sizwa kuthiwa kuzahlatshwa inkomo ezimbili.”

Athi uyise, “Kambe uyabona ntombi yakwethu ukuthi sengi-

ngaze ngitshiye ibhawa ngenxa yenyama nje zwi? Atshi mntanami. Ye, uba bekulotshwala lami bengizatotoba ngiyobukela.”

UMephi wathi, “Hawu, baba! usungaze uyekele ukuya ngenxa yokuba utshwala buzabe bungekho? Kanti pho oMephi bazabukelwa ngubani sebemekeza?”

USibanda wathi, “Akungiphe imfuko yami nanso phezu kwesiqobane. A! igwayi lami seliphelile Mephi, sekusele uzipho nje mntanami. Phela uboke ungicholele elinye ungakalali.

“Ye, uqinisile nxa ukhuluma ngokubukelwa umekeza. Mhla usumekeza egumeni lakwenuzala kulapho ixhegu elinguyihlo lizathatha intonga zalo liyobukela intombi yalo isifehlezela, isicabuzela kungathi umhlaba iyawenyanya. Okwalamuhla ukhona uNkanyiso ozathatha isikhundla sami ekukubukeleni. Ngiyazi ukuthi uNkanyiso uzakukwenza lokho ngoba sengakubona kudala lokho mntanami. Lingabokuthi lisenza izinto lithi thina kasi-boni. Amehlo ethu abona kude lalapho okungadingeki ukuba ayofika khona.”

UMephi kazange ayiphendule leyo, kodwa wasuka wathi usayaphathisa unina emkulwini. Uthe esephumile endlini uyise wasala ekhuluma yedwa esithi, “Yebo, ntombi yami inhlanyelo sengayihlanyela sekumele ngibone ukuba izuza amanzi lenhlavu yelanga ukuze iqhume ibisimila ihlakulelwa ukuze iveze izithelo ezinhle. Kangisoze ngisuke emhlabeni lapha ngingakakucenteli isikhundla esikufaneleyo. Uba ngikupha indoda obala uzakuwahlikiza amacebo ami njalo lomthetho welizwe uzakukusekela. Ngizathatha eyami indlela ezangifikisa masinya ekhaya.”

ISAHLUKO 10

NgoLwesithathu, ilanga laphuma ekuseni labafica abantu bonke sebemanyosi. Bonke babephikisana ngokuthi ilanga lalamuhla kalihambi njengelensukwini, lamuhla liyasisitheka angathi ukho-

na othe, "Mana langa ndini." Kasazi ukuthi kanti ilanga lalitheni khonale kibo ngoba loNkanyiso laye wezwakala kanengi esithi usebonile ukuba kalihambi njengezinye izinsuku.

Abakomfundisi bona bavuka ekuseni badidizela bececisa isonto ukuze ibonakale inhle lasebantwini bemzini. UMsunduzelwa loMzondiwa bathunywa ekuseni kusempondozankomo ukuyadinga amaluba amahle emfuleni lasezintabeni, bathi-ke sebebuye lawo kwaceciswa esontweni kwaba njeya. Wawungathi kuzotshada umntanenkosi laye eyintandokazi. Bathe sebeqedile ukwenza lokho baya ngekhaya ukuyageza basebececa ngezizgqoko zabo esezilungiselwe lolusuku.

Sesifikile isikhathi sokuhlanganiswa kwabalobokazi abantu bahlala esontweni bethule sebelindele umlobokazi, phela yena uyaye aphuze ukuzangena engakhathaleli ukuba umfundisi ngumuntu ocaphuka masinya kumbe atshi. Phambili laphaya eduze lomfundisi kwakuhlezi amajaha amabili. Omunye wayenguSi-hluku, okwakunguye owayetshada. Wayegqoke isudu emnyama ifakaze ngamabadlana aluthudlana, iyimpamba futhi imfanela kungathi yavela yathungelwa esidunjini sakhe. Iyembe yakhe yayimhlophe nke iluchago, ebophe ithayi eliwaba ngabomo, ihambelana lamasokisi ayewafakile. Izicathulo zakhe zazimnyama, ziyinsingizi, zingahlalwa mpukane. Esambeni sebhathshi lakhe esingaphansi kwekhwapha lesandla sekhohlo kwakuvela kancinyane isifinyo esimhlophe esasivumelana lamagqabi ayewafake entunjini yebhatshi engenhla kwesikhwama sesifinyo.

Abantu besahlezi bebuka leligeza babona umfundisi esebaqhweba ngezandla zombili ukuba basukume. Lakanye bathi vuthu bonke bathi bephosa amehlo emnyango bambona umlobokazi esengena ehamba ecabuzela kungathi ngumuntu obanjwe ngamandla entweni ayengayifuni. Yena-ke wawungathi yingilosi yasezulwini ngoba konke okwakhe kwakumhlophe, isigqoko sakhe lobulembu ayebuthwele ngabe kwakuhamba kuthanyela inhlabathi uba kwakungasizidandane ezimbili ezazikubambile.

Sebemi bobabili phambili, umfundisi wawuqhuba umsebenzi okwakusobala ukuba usewawejayela, wabafungisa zonke izifungo ezibabophayo ngamafindo edlula ifindo lenja ngokuqina, ebalaya njalo ebakhumbuza ukuba lezizifungo sezibotshiwe lasezulwini. Esequedile lokho wababusisa basebeganana bobabili sebeqhoboyika bephumela phandle belandelwa ngumtshitshi wabantu.

Phandle bafica imota isibalindele baphangisa bangena bathatha umgwaqo waseGwanda, lwabasa uthuli, yaduma imota phakathi kwezintaba, zaholoba izintombi lezinsizwa kwaze kwaphuma izimbila ezimbalwini zabukela lokho okubanga umsindo ongaka ezingazake ziwuzwe ngaphandle kwendwangu nxa zikhonya.

Kaziqolotshanga nje izalukazi zakibo kantombi ekufikeni kwabo wawungathi kusemhlahlo wezangoma lazo bezilibele ngesiphico esinzima. Leso laleso isalukazi saklabalala sifuna ukuba ilizwi laso lizwakale kulezinye, lomthimba lawo wavimba ngegoma ethi, "Izulu liyandindiza kutshada inkosazana."

Kwakungasimuntu owayelapho, wawungathi zintethe. Emtshadweni lapha kakulandwa kubukela kodwa. Abanye abantu kabalazo izinkomo, lezimbuzi ezokuhlaba uba belobutshada, inyama babaze bayizwe khona emtshadweni. Nxa kungelamtshado bahlaba inkukhu kumbe bayojimba izinyamazana ehlane. Amajaha wona alukhozi oluzulayo ngoba ayazi ukuba lapha kubuthene inhlobo zonke zezintombi. Kugcwele ezinhle ezifanelwe layikuhleka, kukhona ezimbi ezilobuso obungathi badliwa yimvukuzane, kukhona eziloluthi olungathi lwalubazwa yingcitshi, kukhona ezilezigwenxa ezifanana lesileyi esatshiywa emanxiweni, kukhona ezilobuntu lomusa, kanti kukhona njalo ezingabuquthiyo ebusuku, ziloya kuze kuse lithi gelegenqe elika-Mlimu.

Singakulanda sikuqede yini konke okwabakhona lokwenziwayo ngalelo langa? Kuphela nje esingakutsho yikuba ekuseni imota yabathatha abomthimba yabesa khona eNungwa kwabo kajaha. Kodwa endleleni babengasahlabei njengezolo ngoba amazwi

abo ayesetshile. Lakhona kibo kaSihluku bafica inyakanyaka yabantu.

Inyama eyayikhona yayisesabeka. USihluku wathi kwakubulewe inkabi ezimbili kodwa kakho owakukholwayo lokho ngenxa yobunengi benyama. Kwakungasikunona, wawungathi yinhlava. Kasazi ukuthi inkomo ezinone ngaloluhlobo babezithethephi kwelizwe.

Abalobokazi ngabantu abangakhululekanga ngoba ilanga lonke libatshonela bevundekiwe endlini, kuthi lalapho beke baphumela phandle bahanqwe ngabantu bonke kungathi kung'khona befikayo. Kuphela osonyongwana. Lokubukela bona babake baphumele phandle bayobukela, bahambe bebingelelana lezihlobo zabo. UNkanyiso loMephi labo babe lokhu besithi tshelele besiya lapha lalaphaya bezikholisa ngakho konke okwakukhona. UMephi yena wayengasasuki phansi kukaNkanyiso. Wayeseyisinama kuye. Lapho okwabonakala uNkanyiso loMephi laye wayekhonapho. Isimanga yilesi sokuba kakho owake wakunanzelela, ngitsho laye uNkanyiso ngokwakhe. Munye kuphela umuntu owayesekubone kudala.

UMephi laye waze wambona lomuntu wasegijima esiya kuye. Uthe esebuyile wafike wathi, "Uyazi nje Nkanyiso ukuthi ubaba laye ukhonapha? Wayesithi yena kasoze eze lapha ngaphandle kokuba kuphekwe utshwala. Kodwa nangu ukhona. Uthi yena ubizwe ngusekaSihluku ukuba azochela umuzi wakhe..."

"Uthini Mephi?" sekubuza uNkanyiso, "kawazi yini ukuthi usekaSihluku ngumtshumayeli na? Kungani ukhuluma into elihlazo kangaka. Wena uleqiniso lakho lokho?"

UMephi wathi, "Kawazi yini ukuthi nxa kulomkhosi onje kubuya inhlobo zonke zabantu na? Kufanele kwenziwe lokho ukuze kunyathelwe ukuganga okungabakhona. Kakho omunye umuntu usekaSihluku abengamcela ngaphandle kukababa ngoba nguye eyeme kuye. Lanxa esiya emvuselelweni kahambi engayanga kubaba kuqala ukuze nxa ekhuluma abantu bamuzwe."

UNkanyiso wathula isikhathi eside engakhulumi kwaze kwabuza uMephi wathi, “Kanti sekutheni ungasakhulumi nje?”

Wathi ephendula uNkanyiso, “Yikuthi lokho obukutsho Mephi ngoyihlo losekaSihluku kuqotho na?”

UMephi wathi, “Ye, kunjalo sibili. Kanti kawuze wamuzwa yini ubaba esithi yena labantu besonto baphatha intonga zokubavikela? Uyabesitsho okunje.”

Wasesithi, “Kulungile sengizwile Sibanda, kasikutshiye khonapho lokho siyobukela amajaha lawana atshaya ingquzu.”

Lapha kwadlalwa ubusuku bonke kwaze kwasa. Kusihlwa kwafika abafana abatshaya amachacho, kwathi lababesebediniwe yikugida athe esekhala amachacho kwaba yisiphithiphithi, ngitsho lezigxangu ezaziwayo zasukuma lazo sezibona ukuba kakho ongabe esazihleka njengoba kwase kumnyama, isigxangu legabazi bonke sebefanana.

UNkanyiso yena waye engakukhwabithi kangako ukubukela lesisiphithiphithi, wasuka wayahlala phansi kombelo wesibaya wabukela amajaha ayephakathi kwengquzu. Ukudinwa lakho kwasekumhlasela ngoba lamuhla kwase kulilanga lesibili engazuzi ukuphumula lokulala kuhle. Ngakho wayeselokhu ewozela nje abuye avuswe ngumsindo owawumphahle inxazonke. Ubusuku basebumpuzele ukusa. Wathi-ke elokhu egexezela khonapho embelweni wavuswa yilizwi elalimemeza lisithi, “Nkanyiso, Nkanyiso bo! Ngubani oke wabona uNkanyiso?” Wahle wezwa ukuba lo ombizayo kunguMephi, kodwa wamangaliswa yikuthi uMephi aze ambize ngamandla kangaka kwenzenjani.

Wavuka masinyane wema ngazo zombili wathi, “Ngilapha. Kanti kutheni uze ungibize kanje?”

Wathi uMephi, “Sekwenzakele isimanga lapha. O, Nkanyiso! uba umuntu wayekwazi ukuthi kuzakuba nje ngabe kavumanga ukuba ngusonyongwana.”

“Ngitshela ukuthi sekonakeleni kuphela. Musukopha ngezinto ezinengi ezingengisize ngalutho. Kuyini kanti, Mephi?”

Wathi uMephi ephakathi kokukhala lokukhuluma, "O, Nkanyiso bakithi, bakithi! USihluku usecatshelwe yisudu yakhe leyana eyokuma. O, bakithi! Kangazi ukuthi isela lelo livele ngaphi?"

Ukuzwa lokho kumethuse uNkanyiso ngoba izigqoko zazigqwe nguye wazifaka ebhokisini ndawonye leBhayibhili lakhe. Wasuka waqonda khona endlini lapha ayezibeke khona ehamba ethetha, "Kungesuye uSihluku yini owenze lokhu? Ngamtshela mina ngathi umtshado kule uchitheke ntambama ngoba ukudlala ebusuku kangihambelani lakho. Kuyini lokhu osekwenzekile? Isudu leyana ibithengwe ngamatshumi amathathu amadola. Imali engaka bantu ihambe ikhala!"

Uthe engena endlini wafica sekukhona abantu abanengi abazalana loSihluku, kodwa kavunyelwanga ukuba abambe ibhokisi elalifakelwe khona impahla esezebiwe ngoba kwasekuyobizwa amanaxusa kaHulumende ukuba azodinga umenzi walesisenzo. Laye ngokwakhe uNkanyiso waye engaselandaba yokulithinta ngoba lalidatshuliwe lahletshunwa isiciko salo njalo wabona ukuba lembala isudu leyo leBhayibhili lakhe kwakungasekho lapho.

Bafika abakoBabambeni bengasadlanga nkotshana, kwaba yibukhazikhazi bekhanyisa lapha lalapha, besiya le lale, behamba bemisa lowo lalowo, becathama ezingosini zonke, kwaphela into-kozo yonke leyana ebikhona ebantwini. Abanye babutha imuli zabo bakhumbula emakhaya abo kodwa abanye bezimisa bezilazila kungesikho ukuba befuna ukubukela, ngubani owayengabe esagida, kodwa ngoba befisa ukubona ukuba isela lelo lizabanjwa yini, uba selibanjiwe befuna ukulazi ukuba lingubani.

Inengi lalabo ababesele balinda baze badinwa basebezigoqa emakhulusini ezindlu belala. Ekuseni kwaba sobala kuwo wonke umuntu ukuba isela libaphicile abakoBabambeni. Ngakho waggitshwa umsebenzi wabo abebeze ngawo basebechitheka besiya emakhaya abo.

UNKanyiso laye kwafika isikhathi sokuba aye endlini yakhe. Wahamba enakana ngezinto azibonile ngalezinsuku ezimbili. Zazinengi izinto ayezibone ngamehlo akhe ezinhle lezimbi, ezithokozisayo lezidabula inhliziyi. Indlebe zakhe lazo zazizwe okunengi okunjalo. Kodwa kwasekwedlule konke lokho, kwase kunjengephupho khathezi. Uthe efika endlini yakhe welamela into ayengayilindele ukuyibona. Wabona iBhayibhili lakhe lihlonwe phakathi kwesivalo lomgubazi.

Wakhumbula akubone kusenziwa izolo ngamapholisa, laye-ke wakubona kufanele ukuba angathinti lutho engakababizi kuqala. Pho, lokhu bona ngomabizwa basabele. Beza bafika bakhangeli-sisa konke okwakukuleyo indawo phandle laphakathi kwendlu. Sebeqedile lokho basebembuza lemibuzo, "Obona ukuthi ange-nza lokhu ngubani?"

Wathi, "Kakho umuntu engisoleda kuye."

"Ngubani owejayelene laye?"

"Ngabakomfundisi layenalo obetshada kuphela."

"UMzondiwa uyamazi na?"

"Yebo ngiyamazi, sivela ndawonye laye."

"Sitshale ngesimilo sakhe."

"Kangazi lutho ngaye ngaphandle kokuthi ngumfana oyisi-phoxo."

"Yikholokho okwaziyo ngaye kuphela?"

"Yebo, kakukho okunye."

"Kawuboni ukuthi nguye obengenza lokhu?"

"Atshi, kangikholwa ngoba kakaze enze into enje, futhi indlu yami kayazi."

Sebekwenzile lokho bamtshiya eyedwa endlini yakhe ekhathekile emoyeni wakhe kakhulu. Ukubuza kwamapholisa kwamdida ingqondo yakhe. Wazibuza kanengi ukuba uMzondi-wa bamzondelela ngani. Kanti kuqotho ukuthi umuntu uyayafuze ibizo lakhe, nangu uMzondiwa esenengekelwa ngabakoBa-bambeni. Kwaba sobala kuye ukuthi kanti yikho abantu benga-

thandi ukukhuluma iqiniso nxa bebuzwa ngamapholisa. Wazisola khathesi ngokubabiza kwakhe.

Kwathi-ke ngoba lobuthongo sebhulangene lokudinwa kwa-kuzithathela, wacambalala, zaya ezingelankosi leqhalaqhala, wabubhudla ubuthongo laze lathambama engofileyo.

ISAHLUKO 11

Kwaphela amaviki amathathu uNkanyiso ebhuqwa yisizungu, simbhuqa ngoba umkamfundisi wayeyokwethekela eManxeleni lapho azalwa khona. Uyise lonina babe ngasekho emhlabeni kodwa wayelabanewabo ababili, indlalifa lethunjana ababakhe imizi yabo phansi konxiwa lwakwabo. Umnawakhe oyinkazana omelamayo laye wayelomuzi eManxeleni, endele kuSileyi owayengumlisha wakulesisigaba. Ukuze abathokozise bonke ngokufananayo ukuze kungabikhona olomhawu wayezimisele ukuchitha iviki komunye abe esesedlulela komunye eqala ngomncinyane abesephetha ngengqwele yabo bonke.

Ngalezonsuku engekho umkamfundisi kwasala kusenzeka izinto ezimbili ezaba yinsumansumane ebantwini, wonke umuntu wasuka wakhohlwa ukuba zitshoni lezizinto.

Kwathi ngelinye ilanga ngemuva kokuba isonto isiphumile kwezwakala umsindo uthe phothololo bucwadlana nje lendlu yesonto, kwezwakala futhi ukuthi labobabangi bomsindo bayalwa. Pho, enkomponi kuyafana nje lemadolobheni. Abantu bathi bangezwa umsindo wokulwa batshiye konke abebekwenza; ngitsho labafazi batshiye izimbiza zichitheka emaziko sebekhohlwe yikuba amadoda aseseduze ukutshayisa emisebenzini sebezobuya befuna ukudla; basuka bayobuthana kulabo abalwayo bakhe umkhumbi, bakhulume konke abangabe bayakunakana okubangela ukuthukuthela kibo asebejamelene, abanye baze balikhuphe elokuthi, "Tshaya, tshay' umntakandizane." Kasazi ukuba

abantu bakithi bakuthathaphi okunje njengoba emakhaya kakukho, lakwabaMhlophe lakhona kakukho, lakumaIndiya kakukho, lamaSulumane kalakho. Kuqotho ukuthi umhlaba uyaphenduka, uthi uba ubuveze amabala amabi usuphenduka uletha amabala amahle uweneke. Kumuntu oNsundu kakunjalo, ngoba usuka kwamabi uyoveza asuka ege ngobubi bawo.

Umsindo uthe phothololo nje kakusibo bodwa abalwayo abenza lowomsindo lezibukeli lazo sezisopha emlonyeni. Munye kuphela umuntu owafika wabalamula njalo wazama ukwazi ukuthi oqale omunye nguwuphi lokuba azi isiqu sempikiswano yabo. Lowomuntu kwakunguNkanyiso njalo omunye walabo ababesilwa wayenguMzondiwa. Wehluleka uNkanyiso ukuzuza iqiniso ngoba kakho owake wazikhathaza ngokubabuza bengakalwi. Wathi lanxa esesithi ubuza bona uqobo lwabo abebesilwa watshaya etsheni ngoba uMzondiwa waphika ngokuthi, "Nguye ongibone ngizihambela wasesithi, 'Isedlanyana leli, kuseduze ukuba balibambe'."

UMphini laye wathi, "Ulamanga nguye othe, 'Ngenza isisu angathi ngesomzoko,' futhi wabuya wathi, 'Ngingumtshekisane umuthi wokuphazisa izalukazi ezihudayo'."

Wayezakuthini uNkanyiso? Ukubachwayisisa kwakuzaletha impikisano eyayingabuye ibenze badumelane, futhi nangu uMphini wayeselimele esevuvuke lelihlo, lezibukeli zazilokhu zibatshotshozela. Ngakho wamncenga uMzondiwa ukuya ngekaya njalo wancenga loMsunduzelwa ukuba kabomlibazisa aze akhohlwe, hlezi ngenxa yokuthukuthela abuye amlandele uMphini bayokulwa.

Lesisehlakalo salandelwa ngesibi kakhulu. Enkambeni yako-Babambeni kwakukhona ipholisa elalisaziwa nguwonke umuntu ngitsho lengane ezelwe izolo imbala ngenxa yokuhlakanipha kwalo. Lalikwazi ukuwaphanda amacala kwale ngitsho lanxa abecuphi selibehlule icala kodwa angabizwa yena ilanga lalingatshoni engalivumbululanga. Lobusayijeni ngabe kade wabuzuza kodwa ngenxa yokuhlakanipha kwakhe waphuza ukubuzuza

ngoba kwabonakala ukuba nxa esengusayijeni kasekuba lethuba lokwenza umsebenzi omuhle kangaka abekade ewenza.

Kodwa-ke lamhla, uDuduza wayeseqondane lokunikwa ubusayijeni futhi usuku lokukhuphuka kwakhe ukuya eSozibele ukulanda lobobusayijeni lwaselwedlule ngoba lwathi lufika laye wayefika evela eBulilima ukuyophanda indaba yomuntu owayebulele uyisezala ngoba engafuni ukukhupha izinkomo zamalobolo ezasezidingeka. Wathi efika kwathiwa kakaphande indaba yesudu kaSihluku eyantshontshwa mhla etshada kanti sebemphelekezela.

Latshona ilanga esebuze abantu abambalwa ngaphandle kukaSihluku, kuthe kusihlwanyana nje wasethatha umqobotsho wakhe ethi kulabantu abathathu angeke alale engababonanga ngoba usebonile ukuthi nxa eke wababona lababantu ulethemba lokuba kusasa uzakumbamba umantshontshisudu. Wayekhuluma angakwaziyo uDuduza. Likhona yini elake lazikhotha emhlane? Enkambeni abanakwabo bakwejisa isikhathi eside befisa ukuzwa ukuba uDuduza uzakuthini ekubuyeni kwakhe. Kabuyanga baze balala. Ekuseni lakhona baya endlini yakhe besiyabuza ngohambo lwakhe kodwa bafica indlu ilokhu ivalwe ngayizolo.

Ilanga selikhudumala nje kwafika umfazi enkambeni ezobika ukuthi ubone isidumbu sepholisa. Isidumbu sasiwa enyangeni yabaMhlophe eyasihlodayo yafica amanxeba engqamu ngemuva lasehlangothini.

Kwazanywa ngezindlela zonke ukuba kudingisiswe umenzi wale indaba kodwa kazange abonakale. Wayezabonwa ngubani uDuduza engasekho? O! udwayi ufa lensiba zakhe isibili. Umqobotsho wakhe kawuphindanga ubonakale. Kodwa uHulumende wamenzela umngcwabo odumisekayo uDuduza.

Ukubhubha kukaDuduza kwaba yingxoxo yabantu bonke kulo lonke ilizwe kusuka eBulilima kuze kuye eMtali, kubuye kusuke eJawunda kuze kuyofika eWanki. UDuduza wayengaziwa eGwanda kuphela wayeselitshangaze lonke ilizwe kungekho lapho angazange afike khona labantu sebemazi bonke abanye

sebesazi ngitsho lesithunzi sakhe lesi. Abanye babemzonda bethi uyahlupha, uyahlupha, ulolaka futhi utshaya labantu abangela-cala.

Kunjalo-ke emhlabeni lapha, ungalunga abanye bayakuzonda bekuzondela ukulunga kwakho qha kanti ungabamubi uzazondeka njengeqaqa. Laye-ke uDuduza abanye bakuthokozela ukufa kwakhe bakubonga ngoba sebekhululekile sebezazenzela izinto njengokuthanda kwabo, abanye njalo bamkhalela ezimathonsi bekhumbula umsebenzi omuhle abewenzela ilizwe lakibo.

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“Kanti uMphini azalwe loMzondiwa kwakwenzenjani? UMzondiwa sengihlezi laye isikhathi eside kodwa kangiboni lutho olukhomba ukungalungi ukuba aze athande ukulwa. Yebo, yena ungumfana ongaqondakaliyo. Nangu uMsunduzelwa abatshona bonke kakaze alwe laye ngaphandle kwenkani alayo,” kwamangala umkamfundisi.

“Mina indaba yabo yangehlula sibili mama, ngazama ukuba ngiyiphande kodwa yangehlula ngoba babephikisana kakhulu lowo lalowo ethanda ukuba ngikholwe ukuba lokho akutshoyo kuqinisekile.

“Kodwa abantu abanengi bayathaba ukuzwa ukuthi uMphini watshaywa nguMzondiwa. Bathi uyazigqaja futhi uthandana labakoBabambeni.” Wamvumela umkamfundisi, waphetha ngokuthi, “Kufanele abantu bamzonde othandana lamapholisa ngoba bayawazonda bengazi ukuba wona alwa lobubi kuphela qha. Umuzi wakithi lonyaka ulezici ezinengi sibili Nkanyiso, ikakhulu kuzonalezi insuku. OSihluku bacatshelwa ngamasudu, oMphini bahamba besilwa labantu bephuma esontweni, oDuduza bafa ngendlela engaqondakaliyo. Kasazi ukuba kwenzenjani sibili.”

UNkanyiso wathi, “Umuzi lo ulezigangi ezikhohlakeleyo. Uyazi ukuthi lami ngaba lesimanga khona mhla kucatsha isudu kaSihluku. IBhayibhili yami yayisebhokisini indawonye lesudu, kwahamba kokubili. Ngithe ngifika endlini yami ngayifika ihlo-nywe phakathi kwesivalo lomgubazi.”

“Awu! awu! awu! wu-u-u! Yeyeni bantu!” sekubabaza umkamfundisi, “kanti kwenzeka indaba enjalo Nkanyiso? Siza-kufa emini sonke libalele ngifunga abakwethu. Kanti ngumhlolo bani wonalo sibili Nkanyiso? Izilingo zinengi lapha emhlabeni. Uyazi ukuthi lathi silesilingo esinye nje esingaqondi ukuba sihamba njani. Umfundisi wake wacatshelwa yimali engangedola. Kwasuka kwasiqeda ingqondo ngoba imali wayibeka ewofisini ilungile kodwa uthe eseyibala ekuseni eseyingenisa emabhukwini ngezindawo zayo wafica ukuthi enye isinyamalele. Kasizangakesithande ukubuza uMsunduzelwa ngakho ngoba nguye othanyela ewofisini. Kodwa umntanami kakho kuleyondlela lakancinyane, kambe umntwana ngimzala angaze angiphice? Lamuhla sikhuluma nje sekucatshe enye futhi elingana laleyo ecatshe izolo. Kambe uyakubona-ke lokho mntanami ukuthi kuzasiphilisa? Wasikholisa laye lowo owasibulalela uDuduza, izigangi sezisina ziziqakezela.”

“Izinto zalapha ziyehlula. Indaba enje uba lingayisa enkambeni ingahlupha ngoba ongakhathazeka nguMsunduzelwa njengoba ethanyela khona. Umkhulawami uMzondiwa kangikhulumi ngaye, angahle ayovalelwa lokuvalalelwa lokhu. Imibuzo engayibuzwa ngaye mzu kwana weBhayibhili yami yangibonisa ukuba uhlezi ogatsheni.”

“Lapho-ke bayabheda,” sekuphendula umkamfundisi, “uMzondiwa usengaze antshontshe isudu athi uzayigqokela ngaphi layo ingamlingani? Yona iBhayibhili wayezayisa ngaphi engamazi lo ‘a’. Kayisikho ukuthi uMzondiwa ngiyamvuna, atshi, laye uyazi ukuthi ngiyamzonda sibili kodwa kangikuthandi ukuba anakanelwe into laye angayaziyo. Lokho kuyamona umu-

ntu ngoba nxa lihlezi limnakanela ekucineni uphetha ngokwenza lokho ebelimnakanela khona.”

Aqhubeke uNkanyiso athi, “Mina MaThebe, umuntu owavele wangikholisa nguSihluku. Ngangimtshela ngisithi kakulunganga ukuba umtshado udlalwe kuze kuse kodwa wala esithi uselungise labatshayi bamachacho ukuba kuzadlalwa lize lithi chatsha ukuze umthimba wakhe ube lodumo. Yilo-ke lolodumo aluzuzayo olokucatshelwa yisudu, lathi saluzuza ngoba singosonyongwana. Lokhu kakuphindwa kabili, kusasa ngingeke ngivume ukukhapha umuntu olomtshado ozadlala kuze kuse.”

“Lapho uqinisile Nkanyiso lami ngivumelana lawe. Kaku- lunganga ukuba kudlalwe kuze kuse. Imini yenzelwa imi- sebenzi emihle eyokukhanya ngoba konke okwenziwayo kwe- nziwa emehlweni abantu bonke. Ubusuku buthwele ubumnyama, ngakho imisebenzi eyenziwa ebusuku kayilakho ukukhanya. USihluku ubengevume lokho ngoba sekukhanya kuyisejayezo ezinkomponi lasemadolobheni sokugida imidlalo ebusuku, kodwa kakho loyedwa oyibonayo ingozi yakho. Abasahlezi kuhle yilabo abasemakhaya njengeJotsholo.”

“A! Lapho mama uyalahleka ngoba indawo zonke abantu sebefanana. Ungaze uzwe kuthiwa eJotsholo, kakunjalo, yiJo- tsholo ngebizo kodwa abantu bakhona bayafana labakuzo zonke izindawo. Sengake ngaya khona kanengi ngoba umalumami wa- thuthela khona; ngaphandle kwelizwe lakhona elilubhuqu lama- sandle emikusu lemitshibi, abantu ngabafica befanana lathi ngo- kugqoka, langemizi yabo.”

Inkulumo zaboNkanyiso ababelazo ngalelolangazi kazi- pheli njengoba lezomuzi wabo zazingasapheli futhi kakho owayenga- tsho ukuba zazibangwa yini. Abadala bathi usiba lwethendele kalutshiswa ngoba oke waluphosa eziko umuzi wakibo uba lomsindo, lokuxabana, lokulwa okwesabekayo. Okunye njalo okubanga lokhu yikubasa inkuni zechithamuzi. Kakwaziwa-ke ukuba okwakubasiwe lapha eNungwa kwakuyini.

Emhlabeni izinto zihamba kanje. Abantu bakha umuzi wabo

ubukeke ngaphandle langaphakathi kodwa kuba langalinye lapha okufika isivunguzane sibatshayanise ngamakhanda kuphele konke ukujabula, besebefica kungazathi kabazange bathokoze kumbe njalo kabasoze babuye babe lentokozi. Kwakunjalo eNungwa ngalezonsuku abantu bekhulumisana ngalezizehlakalo abanye baze basayinelwa emisebenzini ngenxa yokulibala lihuha lalezizinto. Kodwa babengakwazi ukuba lokhu kwakuyikuphuma nje kwelanga, lalisezakukhwela lokutshisa kwalo kuze kuthi emini livuthe lithi bhe, izidlonono zikhale ziqamuke zibande indlebe ngitsho lezezingane.

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Izimanga kazipheli lapha okulabantu khona, liyelithi lihlezi likhohliwe lizwe sekuthiwa ake lizobona lokhu. Ngolunye usuku kweza uMsunduzelwa kunina endlini egijima, "Mama, mama! Akubone phandle. Nanti ipholisa liqhuba uMzondiwa." Umkamfundisi wayesanda kumbuza kumnakwabo ngoba ilanga liphakeme bengamboni. UMsunduzelwa wayengabatshele yini ukuba usehlezi enyamalala ebusuku? Waphika ngokuthi laye uthe evuka kaze ambona lapha aye khona.

Uza nje lepholisa usebotshwe izandla zombili ngezankosi njalo uqhuba umqobotsho; kenje lina lithi libhayisikili. Lapha ebusuzini lakhe kwakuloduma olwesabekayo, likhona njalo inxeba ngaphansi kwecabangu elakhanya angathi umuntu ubegwazwa ngengqamu.

Ipholisa lalimbambe emadabukakusa efuqa ibhayisikili leli, wathi elibona wazama ukucatsha kanti-ke ngalokho wayeseziweza kilo ubusela. Laselimbuze kanengi ngomqobotsho ukuba uwuthethe ngaphi; impendulo yakhe yayinye zwi, "Ngithunye yindoda ebigqoke ibhatshi emhlophe yathi kangiyoyithathela umqobotsho wayo eduze lebhawa." Wathi leyondoda kayazi

futhi kasayiboni lapha esitshone khona. Ebuzwa ngoduma olwalusebunzini langenxeba waphika wema ngeduku ukuba ngokokutshaywa ngumuntu wathi uwe egade lowomqobotsho kulapho esezuza ukulimala.

Ukuzilanda kwakhe lokho kwakungalikholisi ipholisa kungakho laseliqonde ukuyamvalela enkantolo. Lapha komfundisi lalizokuzwa ngenhlalo yakhe ukuba ungumfana onjani lokuba ekuhlaleni kwakhe lapho kakulalutho oluke lwanyamalala. Lwalungekho ulutho umfundisi owayengalubeka epholiseni olukhomba amabala asolekayo esimilweni sikaMzondiwa. Embuzweni wesibili wavuma ukuba useke wacatshelwa yimali ewofisini yakhe kwaze kwaba ngamahlandlo amabili kodwa waqinisa ukuthi kakuboni ukuba nguyey owayithathayo njengoba engangeni yena ewofisini.

Ukususa kwayo umfundisi labanye bayifika iyindaba engelamsebenzi bethembile ukuthi umthetho uzakumkhulula uMzondiwa nanku laye uyazilandulela njalo lakukhulumayo kubonakala sengathi kuqotho. Kodwa bamangala ngosuku lokuthoniswa kwakhe sekuvela izinto ezinengi labanenezeli abanengi ababeka ubufakazi obaphosa bamlimaza uMzondiwa. UMphini waqinisa ukuba ngobusuku bomtshado kaSihluku wabona isibotshwa sihamba lomunye umfana sigodile ulutho ngaphansi kwekhwapha okwakungathi yizigqoko bengaphandle komuzi. Ngemuva kwesikhatshana kwezwakala ukuthi izigqoko zikaSihluku kazisabonwa. Sebebuziwe bonke abamaziyo, kwaba sobala ukuba uMzondiwa wanyamalala phambi kokuba kubonakale ukuntshontshwa kwesudu kaSihluku waze wabonakala emtshadweni emadabukakusa.

Umthetho wona kawuyi njengokunakana lokufisa kwethu, uba kwakunjalo ngabe izindlu zenkantolo sezilingana lamadolobho amakhulu ngobunengi. Wona-ke ulihluza icala ngeyawo indlela eye isuke isenze sithabe, kumbe sizonde, kumbe sigiye, kumbe njalo sisonge, sibophe amafindo enja enhliziyweni zethu.

Umahluli wamacala wathi kabukho ubufakazi obukhomba

ukuba uMzondiwa nguye oweba impahla ezacatshayo emtshadweni kaSihluku njalo kakho ongaqinisa ukuba ayekugodlile ngaphandle komuzi kwakuzimpahla lezo ezacatshayo. Njalo umahluli wakwamukela ukuzivikela kukaMzondiwa mayelana lomqobotsho okwathiwa uwuntshontshile. Kodwa wakhapha elinye ilizwi elasuka langena enhliziyweni kamfundisi nxa uMzondiwa etshelwa ngesiphetho secala lakhe. Wathi, "Inkundla le kayiboni icala kuwe ngakho usukhululekile, kodwa zikhona izinto ezibonisa ukuba isimilo sakho sitshekile. Ngakho inkundla le izakulaya am anxusa ukuba akweluse. Hamba."

UMfundisi wathi efika ekhaya wathi uMzondiwa kathathe okungokwakhe azibonele laye ngoba angeke agcine umuntu olesimilo esitshekileyo. Kodwa wakutsho lokho umfundisi egcwele usizi ngoba phela uMzondiwa laselizamtshonela enhla lezansi. Yena lomkakhe babekhangele ukuba uMzondiwa uzadana ukuzwa lokho, kodwa bamangala ngoba wasuka wahleka wasesithi, "Selizasala kuhle badala. Umama kumbe kangisayikumbona kodwa umfundisi, awu sizatshumayela sonke kusukele lamuhla." Uthe eqeda ukutshonjalo wabafulathela wahamba kabaphindanga bambona. Basala bekhulumisana ngalokhu ukwenza kwakhe okungejayelekile.

Wehlukana-ke labakomfundisi uMzondiwa waseNgodlweni waqonda ekwazini kwakhe wahamba etshotsha, engxenye akeme agide abesebuya ehamba etshaya umlozwi. Kasazi ukuthi kanti okwakumenza athabe kangaka njengomuntu ophumele esibayeni senkosi kwakuyini. Singathi kumbe wayethatshiswe yikuba ekhululwe ekubotshweni kwakhe, kanti-ke esavela khona wayengatshengisi ukuthaba okunje, kwabonakala kuphela esexotshiwe komfundisi. Pho, kambe wayengathatshiswa yikho ukuxotshwa njengoba wayephethwe kuhle njengeqanda engasweli lutho?

Uhamba nje eseqa, edlala, ebonakala engumuntu ophелеle ngokujabula kwakungenjalo. Kwase kukhona okwakumphethe laye owayesekubona ukuba kuyingozi kuye. Inxeba lakhe laselivutha njengomlilo, lanxa wayezama ukuziqinisa laze lamehlula

ekucineni, esesehluleka ukuhamba limalela njalo nxa ephefumula, waze wadojwa ngenye indoda selingathi limnqobile.

Kwathi ngalangathile enye indoda eyayihlala eduze lendlu kaNkanyiso, ithe ekuseni kuseluvivi iya endlwaneni yokuyela ngaphandle yafica umuntu ethe jambalala ngesisu ebubula okubuhlungu. Yabiyathe iyazama ukumkhulumisa akaze azuza mpendulo, wasegijima esiyabiza uNkanyiso ukuzabona lesisimanga. UNkanyiso wahle wambona ukuba ngubani kodwa wahluleka ukuba akhulumisane laye ngoba ubuhlungu basebumandele. Ngakho wagijima masinyane wabiza imota ethwala iziguli eyamthatha yamusa esibhedlela esikhulu eGwanda ngoba kulesi esalapha kwabonakala ukuba wayengasafanelanga ukuya khona ngenxa yokuba inyanga emhlophe yayihlala kweseGwanda.

Inxeba lakhe laselilibi kakhulu selize labolisa izinyama ezingaphakathi kodwa inyanga eyayimphethe yalelapha laze lahlanguana ngqwa ngeviki yesine.

UNkanyiso wayehlezi emethekelela esibhedlela eze emphathele ukudla lezithelo zezihlahlana lezi ezizuzwa kubeLungu ezinye ayengazange azidle uMzondiwa. Lokhu kwamenza aphose amthande uNkanyiso.

Ngelinye ilanga wathi, "Awu! Usufikele Mabuyazibhonsa? Sengibonile ukuba uyindoda emadodeni mfana wekhaya."

Kasayanga phambili ngoba uNkanyiso wamquma esithi, "Kade ngakutshela Mzondiwa ngathi mina ibizo leli kangilifuni, kangazi ukuthi wena isibili uzwa nini?"

Wasesithi, "Phepha Nkanyiso, besengikhohliwe. Uyabona, kusukela lamuhla kasoze uphinde ungizwe ngikubiza ngalo. Sengibonile ukuba ulesisa emuntwini wakini. Kusukela lamuhla lami ngizakukwazi ngaleyondlela.

"Wenzile ufike ntanga ngoba kulephupho engiliphuphe ebusuku bayizolo eselingihluphile sibili. Ngake ngaliphupha ekufeni kwami lapha, yikho nje selingihluphile kanje. Ngiphuphe ngihamba lobaba saze sayafika ezintabeni ezinde ezilamawa

awesabekayo. Sangena-ke ezinkalweni zakhona, ubaba wasesithi kasikhwele kwenye elamawa ayindlula. Kangazi ukuba ngikhwele njani khona ngoba ngizibone sengiphezu kwawo ubaba yena esesele ngaphansi.

Ngafica ukuthi phezulu kuhle kakhulu kodwa kuhlala khona izilwane zasendle zonke eziyingozi emuntwini kanye lezinyoka. Lokhu kwangibangela usizi olwesabekayo ngaze ngakhala ezimathonsi. Kuthe kusenjalo kweza ingwe yafika yangithatha ingibambe ngamazinyo yangisa lapha okwakulabosilwane, labongwenya, labobhejana. Thutshu umama khonapho laye ethwele imikhono ekhanda ethi, 'Maye uyihlo wangikholisa bo!' Zithe zimuzwa esitsho njalo zahleka inyamazana zaze zaphenduka abantu. Ngasengiphaphama."

Wathula okwesikhathi eside uNkanyiso njengomuntu osetshwabhele ulimi kwaze kwasuka yena uMzondiwa wathi, "Bekufanele ungiphendule ngoba ngikutshela ngento engihluphayo. Mina bengisisithi ngokungihambela kwakho kangaka uyangizwela; khathesi kangisakwazi ukuba kuyikho yini kumbe kayisikho."

"Ukukuzwela Mzondiwa ngingaphose ngithi mina kakho omunye lapha okuzwela njengami, nginakana ngawe qha emini lebusuku ngikufisela ukusila okutsha okulenhlanhla lokuqhubelela phambili ezintweni eziqondileyo.

Wena kawuqedisise ukuba sengikusize kangakanani ebantwini abanengi abasuke bathi ngokungakwazi bakunakanele esikhundleni ongekho kuso. Kanengi amanxusa akoHulumende esizabuzwa ngawe kodwa ngibatshele ukuba lokho abakunakanayo ngawe kuyize leze. Into yinye nje engihluphayo ngawe Mzondiwa. Kawuqedaqali ukuba ungumuntu bani lokuba uphila njani khonapha. Futhi abantu ozwana labo kayisibo. Lokho kuzakwenza ukuba amehlo kaHulumende ahlale ekwelusile. Akuzame ukudinga isimilo esitsha ulahle zonke izindlela lezo obukade uhamba ngazo ukubone ukuthi lokho kakusoze kukwenzele umahluko omuhle na."

Wasuka wahleka uMzondiwa esizwa okukhulunywa ngumngane wakhe, "Ungazihluphi lakancinyane ngami Nkanyiso, mina ngiyisikhwehle esisila ngokuziphandela ntanga. Ngitsho labo abakoBabambeni ungethuki ngabo ngoba mina kangibazi lokubazi. Ngingekutshela lutho nanku wena izinto uzithatha ngeyakho indlela engingeke ngivumelane lawe ngayo kodwa ungazidubi ngami. Nxa ikhona into engihluphayo ngizakuza kuwe njengoba lakhathesi ngikutshela ngephupho leli ongafuni ukungitshela ngalo."

Wayeselibele ngephupho lelo uNkanyiso esefikelwe yikufisa okukhulu okokweluleka umfana wakibo asembona engenwe yilifu lokufa angaliboniyo yena, esithi njengoba umuntu angezibangule ngokwakhe kuhle amsize kanti uqamba nje. Kuye iphupho leli lalisobala ngoba lalibeka obala isimilo sakhe lesiphetho sakhe njalo lichaza ukuba uyise nguye owenza abe yilokho ayikho khona. Kodwa wayemazi uMzondiwa ukuba angeke amlalele futhi uba ephikelela ukumlaya angasuka sebesilwa bethuzana ngemilomo.

Pho, wayezakuthini njengoba nangu uMzondiwa wayelindele impendulo? Wasuka wathi, "Kangazi kumbe wena uyakholwa okutshiwo ngamaphupho. Abanye abantu bayakholwa ukuba amaphupho abatshela izinto ezithile kodwa abanye bathi kakukho okunjalo ngoba umuntu uyabe elele lomkhumbulo wakhe uyabe uwumana nje." Kuthe ukuba esemtshelelele ukuba uyakholwa yena okukhulunywa ngamaphupho, waqhubekela phambili uNkanyiso wathi, "Mina ngibona ukuthi iphupho lakho lisifundisa ukuthi uyihlo wakhutha ngokungakufundisi njalo wakuhekela wazihambela ngezindlela ozithandayo. Ngenxa yalokho usupahlwe yizingozi ezinengi ezilokukulimaza."

Wasuka watshaya umunwe uMzondiwa wathi, "Lamuhla ube yindoda wasuka watshaya ekhanda. Kanti inyamazana lezi zitshoni sibili Nkanyiso? Akungitshela mfowethu."

Wamphendula wathi, "Lokho lami ngingekuqhahqe lanxa

ngingafanisela emapholiseni, labotsotsi, lezigangi ezinengi eza-hlukeneyo.”

Waseseqa uMzondiwa esegida waze wakhalityelwa ngumphathisibhedlela. Wathi, “Nkanyiso, labobantu uba beyizitha zami bazazisola ngifunga bonke abakwethu asebafa.” Khonapho umphathisibhedlela wabuye wangena watshela uNkanyiso ukuba isikhathi abesiphiwe sokubona ogulayo sasesiphelile ngakho wasukama wabonga, wavalelisa umngane wakhe wakhumbula eNungwa.

Kambe ukhona yini umuntu ongasiza umuntu oyisijila nje-ngoMzondiwa? Yena wayayathi umuntu emqondisa le yena ahlandle eyakhe ephambene laleyo. UNkanyiso wayelophikelelo olungandile kodwa lamuhla waphosa wakhafulela amathe egodini nxa enakana ukwenza kukaMzondiwa osuka asongele abantu abangelacala kodwa abefanele abaphephe ngokwenza okufaneleyo. Uhamba nje uNkanyiso endleleni kayedwa uphelekezelwa yimikhumbulo eminengi ellobalobayo edinga lamasu angawenza ukuze asize uMzondiwa. Lokho kwamenza ukuba lomango angawuzwa, wathi elokhu engananzelele wazibona eseseNungwa.

ISAHLUKO 14

Ngalesi sikhathi uMephi wayesejayele ukuya esontweni esekuthanda futhi ngoba wayengasaphambanisi langalinye ilanga ukuphutha ngaphandle kokuba ebambekile ngokwakumahlula. Wayesezazi izingoma ezokudumisa uNkulunkulu njalo iBhayibhili leli engasehlukani lalo kuphela ebusuku eselele. Esaqalisa walibala ngoba uNkanyiso wayemlaye ukulifundisa, ekwenza lokho ukumthokozisa nje, kodwa phambili laye waze wazibonela ukuthi kukhona kilo okumnika ithemba empilweni yakhe.

Wayelelizwi elihle elihlambulukileyo ekuhlaloleni uMephi kungakho kakuthathanga isikhathi eside engangeniswanga exu-

kwini labahlabeleli besonto. Wajabula njani yini ngalokho ngoba lelixuku laseliphethwe nguNkanyiso. Lokuthembeka kuye kwa-sekukhona kwabakomfundisi lakwabadala abesonto. Umuntu uthembeka ngemisebenzi yakhe emihle, laye-ke uMephi imisebenzi yakhe yayisikhomba izithelo ezinhle zokuphenduka, abantu abanengi sebekhala ngokuthi, "O! kodwa ayi uyise ukudakwa."

Kwakungabukeki imisebenzi yakhe kuphela, lobuhle wayemuhle edelile lezambatho zimfanela angathi zavela zathungelwa emzimbeni wakhe. Into eyasuka yamangalisa abantu yikubana ubuhle bakhe babungathi buyakhula emehlweni abantu kwathi lababengamboni baqala ukukhuluma ngaye manje kwaze kwathi lamajaha abekade engangeni esontweni aqala ukusonta bengasonti lutho belo kodwa bezosonta uMephi.

Kuvele kunjalo emhlabeni, izintombi ezifundileyo lezisontayo zibubuzelisa amajaha aze akhohlwe yikho konke elandela zona. UPhetheni yena wakuthatha ngeyakhe yedwa indlela yendodakazi yakhe. Endlini yakhe kwakugcwele izimbiza zenhlobonhlobo yemithuso, lezithundo, ezokuthi ungageza ngazo ube butshelezi emehlweni kabani lobani, kwale lanxa umubi kodwa ubonakale umuhle. Yizo lezizinto uMephi owayegeziswa ngazo ekhaya, lasemagcotsheni akhe wayevuvuzela imputshana eyayididwe ngezihlahlakazana ezinengi ezahlukeneyo ezaziphathisana lezithundo zakhe.

Kwakudingeka ukuba insuku zonke ngesonto afike ekuseni inkonzo ingakaqali ukuze alungise konke okwakudingeka ukuze isonto ikhangeleke ibukeka iyindlu efanele ukudunyiselwa khona uNkulunkulu, lokhu wayekwenza ephathisana lomkamfundisi uMaThebe, ephethwe nguye uqobo lwakhe ngoba wayesese-khwapheni lakhe. Konke uMaThebe ayekwenza okumayelana lesonto wayesecela uMephi ukuzamsiza, laye wayayasukele phe-zulu ngokuba wayemhlonipha umkamfundisi.

Pho, abantu abesifazana nxa bebodwa babake bathule yini lokhu imilomo yabo kayihlalwa mpukane, babaphike ngokukhuluma bengatshiyi lutho kuze kuthi kwezinye izibanga kubafake

engcekezeni, bazifice sebehanqwe yizitha. Zinengi izinto ababexoxa oMephi lapha lomkamfundisi, ngezinye izikhathi baxoxe ngendaba zakoMlimu, ngelinye ilanga baxoxe ngabanye abantu bebanyeya abanye bebakhukhumeza, kodwa lanxa zazinengi izinto ababexoxa ngazo uNkanyiso wayengasali loba bendawonye okwesikhathi esifitshane kangakanani.

Ububili babo babemthanda lomfana kodwa kakho owake wazi ingaphakathi yomunye ukuba uNkanyiso lo imbeke ngaphi. Lowo wayelesakhe isifiso kodwa engelakuzithemba okokuba angasiveza komunye.

“Isonto yalamuhla kayisoze ibe mnandi Mephi. Sona isizungu sizangithini uNkanyiso engekho!” kutsho umkamfundisi.

Athi uMephi, “Kanti kakho uNkanyiso lamuhla mama? Uyephi?”

Aphendule athi, “Ngizwe kuthiwa uhambe loMaphephetha bayahlola umgodini omutsha osanda kuvunjululwa. Phela uMaphephetha kathandi ukwehlukana laye sibili, uduba nje ngokuhamba laye ngelanga lokukhonza uNkulunkulu.”

UMephi athi, “Engxenye laye kavelanga wamtshela uMaphephetha ukuba angaze ehlukana lokuyasonta. Phela uNkanyiso mama ligwala lamagama, kade mina ngamona.”

Wamkhuza umkamfundisi kulokho, emkhalimela ngelizwi eliqaqambayo, “Ungabokutsho lokho Mephi. Mina kangibuboni. Ungabothatha inkulumbo zaboMzondiwa eziyize, uzasala esithubeni ngiyakutshela mntakaSibanda. Futhi mina kangikuboni, uNkanyiso abengakwenza phezu kokuba uthethwe ngumLungu asebenza kuye. Lawe uyakubona sibili Mephi ukuba kunzima lokho. Mina kakho umfana lapha kwelakithi engingamlinganisa laye ngokulunga, indaba nje uMlimu kangiphanga indodakazi, ngangizamendisela yona, lokhu lani boMephi kalilandaba laye.”

“Uba besilendaba laye kambe besingenzani sibili mama? Kambe umfazi angaze alithande ijaha, kuyini angakwenza yena engumfazi? Thina saphiwa isiphiwo esilukhuni esokufela nga-

phakathi okwebutho likaTshaka. Amajaha wona ngomaziqomela.”

Wathi uMaThebe, “Ye, uqinisile Mephi kulokho okutshoyo, kodwa nxa uqondile lawe amajaha angeke akuyekele ngoba bebizwa yimisebenzi yakho.” Laye uMephi wakubona ukuba lokho akutshoyo umkamfundisi kunjalo kodwa into eyayimehlula yikuba manengi amajaha aseyzizinganga zakhe ngaphandle kwakhe uNkanyiso.

Umkhumbulo wakhe wawusumtshela okunengi ngaye. Kwezinye izikhathi wayenakana ukuba uzonda isiqu sakhe, kodwa abuye akhumbule umusa lesiphatho sakhe kuye owawukhomba uthando. Uyise wayezwana laye kodwa uNkanyiso wayengathandi inkulumo zakhe ezimayelana lemithi lobuthakathi. Kambe yikho okungaze kuvalele uthando lwakhe kuye? Kangithi nguyewenza ukuba uMephi angene esontweni, kuthe esekwenzile lokho wamdumisa esithi ungumntwana olengqondo. Aphethe ngokuzimisela ukulubeka obala uthando lwakhe kuye — wazimisela ukuthiya imijibila.

Kwezinye izibanga athi umkamfundisi, “Kambe kawuzake uzwe ukuba uNkanyiso wakhonjwa ngaphi? Ukhona umuntu ongangaye ongabe kakakhonjwa lakhathesi? Ngiyabona liyangifihlela bantwana, lithi lami kangifuni ukwazi umalokazana yini?”

Abobotheke uMephi abesesithi, “Kodwa mama uyangimangalisa. Singaze sikufihlele sithi sekuzatshelwa bani? Lami nginje kangazi lutho ngalokho sibili ngoba ukumqonda ngombuzo onje ngiyakwesaba. Engake ngambuza nguMzondiwa laye wasuka waziyelale wenza okobuzondiwa bakhe. Nguwe mama ongambuza.”

“Ayilawe Mephi. Ungatshona ubuzana laboMzondiwa umbona nje lawe ukuthi ikhanda lakhe lavakatsha. Mina sengancama ngaye, kangisafuni ukumuzwa evavatha amanga akhe. Ngizamzuzela ilanga sisobabili kengimbuze sibili. Uyayathi nxa ngimsomisa ngawe athi yena usemncinyane futhi usafuna ukuyaqeda

izifundo zakhe. Lokho kakuzwakali ngoba uSihluku lo elalimntshadisa nguwabo, njalo ukufunda kungazaze kumvalele ukuzindingela isikhuswana nxa ethe wasikholwa. Banengi abafundayo belazo intombi. Mina umfundisi lo ngathembisana laye ngisafunda."

Ngale ngekhaya lakhona uMephi wayehlezi esizwa ngebizo likaNkanyiso njengoba lalingaphumi emlonyeni kayise. Wayedinga amasu insuku zonke awokwenza ukuba uNkanyiso ambone ngenye indlela. Wayefisa ukumendisa uMephi kodwa njengoba kwakunguNkanyiso kuphela ayengamendisela, wayengaqondi angakwenza ngoba wayesemfundile ukuthi kasuye umuntu onge-mukela isibusiso esinje.

Wayejinge ebuza esithi, "Kanti umkhulawakho uNkanyiso yena kalantombi yini Mephi dudu wami?"

Athi umntanakhe, "Lami kangazi sibili baba."

UPhetheni athi, "A! uyangehlula tanami, uthi lawe kawazi, angithi phela litshona litenda lonke ngesonto, kanti pho liyabe lixoxa ngani Mephi?"

Aphedule uMephi athi, "A! lokho okokutenda laye mina kangikwazi sibili baba. Njalo lanxa ngike ngaba laye okwemizuzwana uyayavimbe ngokuxoxa ngendaba zikaMlimu kumbe ngezemfundo."

UPhetheni lokho kwamenza ukuba adle ingqondo waze wali-zuza isu abekade elidinga. Ngelinye ilanga wathi ngesikhathi sokudla okwemini wathi, "E, e-e-e, uyabona-ke Mephi tanami, ngifuna ukukuthuma lamuhla komalumakho, ufike umtshela ukuthi ngiyamcela akayongikhangelela inkomo zami engazisisa eMawaza. Nxa umfica engakafiki umlinde aze afike, ungaqali ukulayezela. Uyezwa na?"

"Njengoba umalumami ephuza ukutshayisa emsebenzini ngizabuya lobani ebusuku baba? Kungcono ukuhamba kusasa ekuseni, nxa kungenjalo ngizalala khona ngize ngibuye ekuseni kusasa."

Uyise athi, “Ngifuna uhambe lamhlanje ntombi yami. Ungazihluphi ngelokubuya ngiyazi mina engizakwenza. Ngizacela owokukuhlangabeza. Kodwa uba ungaboni muntu ungasuki uze ubuye ekuseni kusasa.”

Kwamkhathaza lokho kwenza kukayise uMephi nanku umalumakhe wayephuza ukutshayisa emsebenzini futhi umuzi wakhe wawubucwala, wayengeke abuye ekhaya kungakahwalali. Wanakana wathi, “O, wangipheka sibili ubaba, kangazi ukuthi aze aphong’kuthi vumbu angithume kumalumami yena ephuza ukufika ngekhaya. Kangisoze ngibuye mina lamuhla.”

Esebuyele ngekhaya uyise wasala waya kuNkanyiso wafike wathi kuye, “Kawuzange uzwe yini lapha okudliwa ngakhona Nkanyiso?”

Waphendula uNkanyiso wathi, “Atshi, kangizange ngizwe ukuthi lamuhla babunatha ngaphi. Kambe umuntu onjengami angahlala esizwa lapha okunathwa khona? Bonke abantu abaphekayo bayazi ukuba kangilandaba labo kungakho bangeke bachithe isikhathi sabo bengitshela ngakho.”

UPhetheni wathi, “Lokho kakutsho lutho, lathi sinje kayisikho ukuba sibuzwa ngoba sihamba sibubuza, siyesibuzwe kwezinye izikhathi abantu bezikhulumela. Lawe uyake ubezwe bekhuluma ngabo lokhu phela abantu abanathayo bahlezi be-xoxa ngabo.”

Wamvumela kulokho laye uNkanyiso wasesithi, “Kanti kwenziwa yini ukuthi utshwala buthandeke kangaka bona bunga-suthisi? Ingani okunye ukudla okufaneleyo kungasigugu?”

UPhetheni wathi, “Kayikho into eyedlula utshwala. Ukudla konke kuyedlula kodwa utshwala lokhu badabukayo kabuphenduki. Endulo kwakudliwa amayambazi amunyu kumbe aqandayo, lamaqebelengwana, kumbe kukhazingwe impuphu ibisikhunywa. Inyama le yayinganungwa ngetshwayi. Kodwa lamuhla konke lokho kakusabonwa. Kakumangalisi-ke ukubona utshwala buyingwabungwabu ngoba bona bulokhu bema esikhundleni somdabuko wabo.”

Baqhubeka ngokuxoxa oPhetheni bethatha lokhu babuye bakulahle bathathe okunye. UPhetheni kwakungavumi ukuba angakhulumi ngemithi kodwa wayesemfundile uNkanyiso ukuthi lezizinto kahambelani lazo, ngakho njengoba kukhona ayekuqondile lamuhla kuye wazama ukuziphepha zonke lezizinto ngalelolanga. Ekucineni wathi, "Ngiyakucela Nkanyiso ukuthi ungatshayisa ukungisize uyohlangabeza udadewenu uMephi. Ngimthume komalumakhe, njengoba ephuza ukutshayisa ngibona ukuthi uzadubeka sibili, umuntu wesifazana angake ahambe yedwa sekuhlwile."

KuNkanyiso kwakuyinto encinyane leyo ngakho wavumela phezulu.

ISAHLUKO 15

UMephi yena wayesezimisele ukulala komalumakhe loba sekutheni esezesithi lanxa uyise ethuma umuntu ukumlanda uzakwala. Kodwa kwathi ukufika kukaNkanyiso wasephenduka esezimisela ukuhamba laye.

Uthe esevalelisa umalumakhe owesifazana wathi, "Kanti angithi nguwe othe kawusoze uhambe, lanxa uyihlo ekuthumela umuntu, uzakwala ukuhamba? Usuhamba ngaliphi na?"

"Yebo mama ngitsho njalo ngoba bengingathembi ukuthi ubaba angakwenza lokho."

"Pho, lingahamba njani lokhu imbiza iseseziko, lingeke liphume emzini wami liwaza, lemilomo yenu imhlophe, Mephi. Thatha nansi impuphu uyophehla imbiza leyana eziko, futhi uhamba lomuntu wemzini."

Wayezakuthini lokhu umalumakhe wayemazi ukuthi kaphe-nduki nxa eseke wakhuluma ulutho. Waphangisa wayiphehla imbiza wayibonda waseyiphakulula ethi ubalekela ilanga kanti lalo liphethe ngesimnyama isiqubu liyambalekela. Uthe ekhodu-

meza isitshebo lalo lalisithi qobhi kunina seliyobika elitshone likubona emini.

Uthe nje esathi qiki ukudla phambi kukaNkanyiso wamuzwa esesithi, “Awu, Mephi! yisihluku bani lesi osenzayo? Kawuboni yini ukuthi ekhaya sesizafika ebusuku? Futhi eNungwa lapha kakusachelesisi, sekulumela sibili.”

Wathi uMephi, “Lami ngiyakubona lokho sibili, ngumalume owalileyo ukuthi sihambe singadlanga wathi futhi nanku ngihamba lomuntu wemzini.”

UNkanyiso wathi, “Ngabe walile wamtshela ukuba sizakudla kusasa. Manje kusizani njengoba lokudla sekusalela emphinjeni, kakusavumi lokwehla. Futhi mina kangizabe ngisasutha nxa senginakana ngokuhamba.”

UMephi wathi, “Unjengami, lami kakuze kwavuma ukuba ngidle nxa ngizahamba. Kodwa-ke sesizafika ebusuku ekhaya, sizafika abantu sebelele sibili.”

Sebevalelisile bahaluzela sebeqonde ekhaya behamba bexoxa bethatha lokhu lalokhuya. Babeqala ukuzuza ithuba elinje lokuba bobabili zwi ngakho uNkanyiso wazimisela ukubuzisisa ngoyise kaMephi ukuba kungani ethanda ukukhuluma ngemithi. Wathi, “Akungitshela Mephi ukuthi kuyini kanti okwenza uyi-hlo athande ukuhlala ekhuluma ngokuloya?”

Wafa yinsini uMephi, wasesithi, “Awu! Nkanyiso, kambe uthi ubaba ungumthakathi yini?

UNkanyiso wathi, “Kawungizwanga kuhle ukuba ngitheni. Kangitsho mina ukuthi uyihlo uyaloya. Engikubuzayo yilokhu ukuba uhlala ekhuluma ngokuthi uyaloywa njalo abuye athi angeke aloywe ngumuntu ngoba uyindoda ephethe isikhonkwane.”

“Wo, ayi-ke sengikuzwile okubuzayo. Ye, ubaba ukutsho lokho ngoba usewake wavellelwa yiziyinga ezinengi kodwa nge-nxa yokuba wazi izihlahla zokuzivikela kazimenzanga lutho. Utsho ngalokho.”

Aqhubeke uNkanyiso athi, “Mina uyihlo ngiyamthanda Mephi futhi usengisize kanengi ngokungeluleka njengoba emdala kodwa lapho esisuka singezwani khona kulapho esexoxa ngezemithi. Mina ubaba lomama kasibantu abangena esontweni, kodwa kabaziphathi lezizinto ngemilomo yabo. Njalo umbalisi owayesifundisa wasilayisisa ngokudedela inkulumo zobumnyama ezifana lobuthakathi eziyizona ezilwa lempucuko. Ngiyambonga umbalisi wami ngakho konke angenzela khona.”

UMephi yena wayevele engakunambithi ukuxoxa ngale indaba ngakho emazwini kaNkanyiso wazuza ilizwi elisantshukuntshu angaphuma ngayo ayocatsha. “Kuhle sibili Nkanyiso ukubonga labo abakwenzela okuhle. Abantu abanjalo kimi bayafana nje labazali bona abasidubekela emini lasebusuku besifisela ukusila okwande ukwenama.

“Kodwa-ke mina kuyangehlula ukubonga umuntu onje ngomlomo, ngitsho njalo ngikhumbula usizo ongenzele lona kusukela ekuxoxeni lawe, ungitshela ngezinto zakoNkulunkulu kuze kufike lesisikhathi. Nginjenje ngenxa yakho Nkanyiso. Ngakho ngifisa ukukwenzela ulutho oluzabonisa isibongo sami kuwe. Kambe wena othanda ngikwenzele khona yini? Phela ngifuna ukukwenzela into lawe oyithandayo.”

Wakwala lokho uNkanyiso esithi kakulalutho amenzela lona angaze azihluphe ngalo ngokumenzela isipho. Lokho akwenzayo kuye wayekwenzela impilo yakhe elizweni elitsha kuphela. Kodwa uMephi wamncenga kakhulu ukuba amvumele aphelelise isifiso sakhe.

Kasazi ukuthi kanti ilizwi likaMephi lamuhla lalinjani, lalingayisilo elensukwini ngoba lamuhla lasuka laba ngumbane kuNkanyiso laye layamkahlameza kwamancinyane waze wazizwa laye esevelelwa yinto angazange ayibone ilokhu wazalwayo. Wazizwa esegcwele uthando ololunye uhlobo futhi olukhulumayo. Lwamthatha lwambukisa ubuhle balentombi ahambalayo, lwamkhumbuza ukulalela kwakhe njengoba amlalela ukungenza isonto, lwamkhumbuza ubuhle bokuthatha umfazi obona-

kala ekuthanda njalo engumKristu futhi elabazali abakukhwabithayo.

Wazama ukuluchitha edinga ukuthi kanje uyise kaMephi umzondelani kodwa yamhlamuka yonke into ekhomba ubuthakathaka kuMephi lakubazali bakhe isikhundla sayo sathathwa zinkulumo zikamkamfundisi nxa exoxa ngaye kuye. Waphelelwa yingqondo yonke khathesi uNkanyiso izinto zonke zaba kude ngaphandle kukaMephi. Wo! Nkanyiso, nanso ingqobe!

Kwakungekho ulutho ayengabe esalwenza ngoba wayengase-nguye uNkanyiso wayizolo, waziqunga isibindi wathi, "Mephi, into leyo okhuluma ngayo kimi yincinyane kodwa nansi engikutshela yona. Ngiyakuthanda, ngifisa ukuba ube yisithandwa sami," watsho ilizwi lakhe livevezela ngoba ekhuluma amazwi angawaziyo lapho aphuma khona. "Wathula nje ungangiphenduli, kawulamlo mo yini MaSibanda?"

Amantombazana umbuzo onje kazake ahle awuphendule ngendlela efunwa ngamajaha, ayasuke atshone lapha, avumbuluke lapho ayongena le, avele ngapho esehlome ngameva ayimbabazane. Nxa ubukela umvundla oxotshwa yizinja ungafa yikuhleka usunanzelela iziduli ozeqayo ezinye ubhode ngale kwazo,inja ithi iyawuthatha izitshayebele phezu kwesiduli khona nankuya sekuseqa ezinye kuze kuyozihloma emlindini. Kwakunjalo-ke oNkanyiso loMephi besendleleni bevela komalumakhe, lokho kwaze kwenza ummango waba mfitshane bathi benganzenzelele bazibona sebezithele phakathi kwenkomponi.

Kwamhlupha lokho emoyeni wakhe uNkanyiso ngoba sasesifikile isikhathi sokuba behlukane lendlu yakwabo kaMephi yayisiseduze okokuthi wawungamuzwa umuntu ephupha phakathi kwayo uzwe lenhlamvu zonke zamazwi awatshoyo. Ngakho wasondela kuMephi wathi enyenyeza, "Njengoba sesisehlukana nje ungibekaphi muntu wakwethu? Kuhle ungiphe ilizwi elizakwenza ngizuze ubuthongo obumnandi engingazake ngibuzuze kulokhu ngazalwayo."

UMephi waphendula ngelokuthi, "Uyolala kuhle Nkanyiso,

impendulo yakho ngingekunike khathesi kodwa ngizazama ukuyilungisa masinyane." Esetsho njalo wamanga esihlathini wasevula umnyango wendlu engena.

Wasala emi yedwa emnyameni ongelanyezi uNkanyiso laye engasakwazi akumeleleyo waze wezwa uPhetheni ekhwehlela endlini, wasesuka esekhumbula indlu yakhe. Wonela ukungena endlini yakhe kwasa engqondweni yakhe njengomuntu obekade elele ephupha esephaphama ayabone ubuze bephupho lakhe. Waqala ukubona ubuthutha abeyibo ngokuvumela ukubuswa yinhliziyi eyayimkhohlisa idlala ngaye wazisola ubusuku bonke waze waba lesilokozane. Kazange abuyithe ngalobobusuku. Wazimisela ukuba angaphindi ayithinte lendaba kuMephi kodwa wakubona ukuba lokho sekuzadala izihlabo ezingapheliyo.

Kusasa waya emsebenzini eyinkukhu ngenxa yobuthongo kwaze kwathi abanye ayesebena labo bakhuluma ngakho, yena wabaphendula ngokuthi nanku udiniwe futhi baphuzile ukusuka. Kodwa kwakusobala kuye wonke umuntu ukuba sikhona isifo esasimphethe kabi uNkanyiso, uPhetheni yena wachatheka emfenceni wakhe walifola esithi, "Akuye ngasifudlana," esenwaya impumulo.

Omunye owayehlezi eduze laye wathi, "Uthe ngithini sayijeni, kangizwanga?"

Wathi ephendula, "Ngibabaza ububi begwayi. Yisiphutsha njengaleliya engake ngalithenga emaKuleni."

Kwamthatha isikhathi eside esokuba uNkanyiso ancibilike. Kwaze kwathi abangane bakhe ayesebenza labo bavumelana ngokuthi ulamanga wamukele incwadi evela entombini yakhe isimala, lokhu bekutsho bemhleba.

Omunye umtshumayeli wake wathi etshumayela esontweni ethile edumileyo, uSathani uba efika emuntwini okokuqala uyayaqoqode emnyango acele indawo yokubeka ikhanda okwelanga elilodwa, esitsho ngelizwi elipholileyo lelihawulayo. Kuthi-ke uba uke wamhawukela abesesala ukuphuma endlini yakho kusasa eseyibiza ngokuthi ngeyakhe, afunge ngabo bonke abangabakhe abangasekho labasekhona. Waphetha ngokuthi yikho okwenza ukuthi umuntu obekade ethembekile esontweni angake awe kasaphindi avuke njengobabhemini ozibhuqa emlotheni.

Kasazi-ke ukuba iqiniso lentshumayelo enje lihamba liyofika kuziphi izintaba, kodwa okusobala yilokhu ukuba eNungwa kakuphindanga kwalunga ulutho kusukela ekunyamalaleni kwesudu kaSihluku. Zinengi izinto ezenzakala kulo umuzi ezaba yimbeldumehlwana kubani lakubani esingezilande siziqede ngobunengi langokwesabeka kwazo, lanxa sihamba sithatha ezinye zazo zingagcwala ibhuku ongeke ulifunde uliqede ngomnyaka owodwa. Pho, lingaba libhuku elinjani? Sizathatha lezi ezimbalwa nje.

Kwasekwandile ukubona izidumbu zabantu ekuseni ezindleleni lezifuleni, ezinye zificwa ezindlini zokuyela ngaphandle. Zonke zazilamanxeba abonisa ukugwazwa ngezingqamu, lapha emakhanda zilenduma ezisikwe zasikwa okwaba sobala ukuba zazigadlwe ngezimbodlela. Into eyahlasimulisa imizimba yabantu okwedlulisayo yikuba ezinye zalezizidumbu zazicuyiwe, futhi zazingesizamadoda zodwa, abafazi labo babengasweleki.

Umuntu owafa kuqala kulabanye kwaba nguMphini, lowaya owake walwa loMzondiwa, evela vakatshele amapholisa enkambeni kusihlwa. Wayekwejayeke ukuya kule indawo, kodwa kulokhu kusukela mhla kuphuma isimemezelo esavela kundunankulu wamapholisa esathi uba ekhona oke wabazisa ubufakazi obuqotho kumbe atsho umuntu owabulala uDuduza wophiwa umvuzo wamakhulu amabili amadola, wayengasasweleki uMphini enkambeni insuku zonke. Abanye bathi wayesethembise

amapholisa ukubabonisa bonke labo abadala imisebenzi yobutso-tsi. Isimanga yilesi sokuba isidumbu sakhe sabonakala singapha-kathi kothango lwenkamba, kasazi-ke ukuba lowo owasifukula wasisa lapho waye elamandla esambane yini.

Esinye sezidumbu ezalandela esikaMphini kwakungesikaZenzo, insizwa eyayingejayelekanga ebantwini. Wayengomunye ababeyolalela ukuthoniswa kwecala likaMzondiwa mhla ebots shelwa umqobotsho.

Ezinkomponi ezifana leNungwa lasemadolobheni kukhona izindlu ezakhelwe ukunatha utshwala abazibiza ngokuthi ngamabhawa. Lezizindlu zande ukwakhiwa phakathi komuzi ukuze abantu bafinyelele kizo inxa zonke. Kasazi ukuba lapha eNungwa kwakutheni ukuze ibhawa yakhona yakhiwe ngaphandle komuzi. Yayithe dandalazi laphaya ewatheni lentaba ende, kwathi emkhandlwini wayo lezindlu zabantu kwakulesandle lezihlahla zomtshekisane lembondo, lamathetshane. Zingakhule okuya ngaphi kodwa zazihamba zisenza izixuku, okwayekuthi lapho sezihlumile zenze umeno ophose wesabeke.

Kule indawo kwakekwenzakala isimanga esavela kanje. Insuku zonke ntambama umLungu owayephetha ibhawa wayayothatha yonke imali abantu abatshone benatha ngayo abesesiya layo endlini yakhe. Wayekuthanda ukuzihambela ngenyawo uManwele, engehlukani lenja yakhe abanye babesithi iyaluma. Mhla kusenzeka lesisimanga wayengelayo inja yakhe uManwele, laye engazi ukuthi idliwe yini, waze wayibona isingamathambo nge-mva kwensuku ezinengi.

Kwathi ngelinye ilanga ezihambela uManwele ekhohliwe ezitshayela umlozwi evela kothatha imali ebhawa wezwa into isithi hluthu isamba lesi semali, wathi uyethuka wafica singasekho esandleni sakhe. Waphangisa ukunyemukula emuva lokuthalaza ngapha langapha, wabona kusithi tshazi, bhode, umuntu ngale kwesixuku. Ngubani owayengagijima axotshane laye lokhu uManwele isisu sakhe sasilaphaya, umkhaba waso kungathi yinsimu ebiklaywa. Wema khonapho ehlaba umkhosi encenga

abantu ababemlandela ukuba bamsize baxhume lelosela. Abantu sebezisuthele uphoko babake bezwe yini? Abanye basuka bamбуза imibuzo eminengi lokuba uyalazi yini isela lelo, kungani engalidubulanga ngombhobho? Abanye basuka bazitshotshela behamba bezunguzeka njengamahlamvu esihlahla, bengalizwa ilizwi likaManwele ngaphandle kwawabo amazwi kuphela.

Waluswela-ke usizo uManwele, wakhala esikaTshaka mhla kufa unina, nxa ekhumbula ngelifa elingakaya elisuke latshona phansi njengomswenya, wakhalela lenja yakhe eyayizakumsiza uba yayikhona kulezidakwa. Waqala ukuzithethisa ngenhlamba yonke ayelokuyikhumbula, kodwa kakho owake wamuzwa kwakungathi uyazilola izidakwa kulokho ezaziyikho khona.

Imali leyo eyayikhalelwa nguManwele kayaziwa ukuba yayinganani ngoba laye wayengakayibali, kodwa okwakuqondakala yikuba imali yebhawa eyayizuzakala ngeviki yayande ukuba ngaphezu kwamakhulu atshiyagalombili, lani ngokwenu selingazidingela inani layo nxa lilakho ukukwenza. Futhi abanengi babeholile ngalelolangwa kwazise ukuthi imali leyo yayingaphezu kweyensukwini.

AbakoBabambeni balisebenza lelocala emini lebusuku, phinde balizwe langomoya isela elayithathayo, kwaze kwathi ngelinye ilanga umkhondo walimali bawuzwa kanje. UFegafega lalilihathangana lomfana owayehlala emanikanikana engasebenzi kodwa ephila ngokutshova amakhasi. Wayengayiwa etshwaleni, enatha aze abhazalale ezimbizeni, futhi babumala ngoba wayedakwa layimboza yotshwala obungamahewu obungeke budake ngitsho lengane.

Ngelinye ilanga uFegafega wenza angazake akwenze, wathi engena wathenga isikali sedola, waphinda esedola, waphinda, waphinda, wacina ngokuthi lebhawa yonke angayithenga. Basebutshile emfaneni wasekhaya. Waqala ukopha emlonyeni waze wathi bona ngabafana abahlakanipha kudala abanatha ngemali yesithutha esinguManwele. Kwasondela kuye enye insizwa yaxoxa laye ikholisa isizwa uFegafega ewumana yaze yamgavela

legwayi. Lapho-ke fethu! lophi ijaha liphindaphinda ukuba lidla imali eyenza uManwele akhale inyembezi zakhe zaze zageleza eNdomboza esitsho isifudlana esasidabula phakathi kwezindlu zabeLungu.

Ekucineni uFegafega eseyinkukhu insizwa le yamthela izankosi yamqhuba isimusa enkambeni. Ngeke akukhohlwe uFegafega abameza khona enkambeni. Ngemva kwesikhatshana baphela bonke utshwala, kwasa manje kuye. Wenziwa yonke into ebuzwa ngendaba yokulahleka kwemali abekhuluma ngayo ebhawa kodwa waphika ukuba uyamazi umuntu owayithathayo, kwathi ekucineni wavuma ukuba wezwa nje ngokulahleka kwayo kodwa kakusuye owayithathayo kulapho-ke ala khona ukuqamba olisela lokuba ayitsho ukuthi ingaphi. Yonke imizamo yokudinga iqiniso yaphelela emoyeni futhi uFegafega watshengisa ukuzimisela kokulifihla ngitsho lasebusweni bakhe kwakhomba lokho.

Waphetha ngokukhululwa uFegafega ekubotshweni kwakhe njalo kasaphindanga ukubunatha utshwala ngendlela endala, waphemba entsha manje wazifundisa ukunatha ngesilinganiso esasingelakumlimaza. UManwele yena wemba igodi wakhafulela amathe phakathi efunga esithi kasaphindi ahambe ngezinyawo kuphela ngenkolo yomlilo egcina umbhobho nhlanu kwakhe olamakhala amabili owawuhlala uhlohlwe inhlamvu zonke insuku. Lokho kodwa kakumkholisanga ngakho waletha iliqa labantu elalithwele amahloka ayelolwe ababukhali njengensingo engazange isebenze bagamula zonke izihlahla lezi ezamfihlela isela eleba imali yakhe baziqeda du kwasala utshani bodwa bona obufihla impolompolo kuphela.

Kuqala wayebathanda abantu abamnyama uManwele evame ukusoma labo, ngeKhisimusi wayebapha utshwala bamahala batshone bebubhuqa lize litshone. Kodwa khathesi zaphela zonke lezizinto waba ngomunye umuntu ongabambelelekiyo. Umuntu omnyama wamzondisa okwenja esembiza ngamabizo wonke alochothozo olungamnandi.

Ngalezi izinsuku uNkanyiso wayengasahlezi ebonabonakala lapha enkomponi ikakhulu ngelanga loMgqibelo, kwase kungathi ungumsila kaMaphephetha ngoba wayengasamtshiyi nxa ehamba esiyahlola ukuqhubeka komgodi omutsha lanxa esiyaholisa abantu khona, abanye sebeze bembiza ngokuthi ngusayijeni bezama ukufaka umoya ongesiwo kuPhetheni. Kodwa bakha phansi ngoba uPhetheni yena kakuzange kumkhathaze lokho kwenziwa kukaNkanyiso nguMaphephetha, esikhundleni salokho kwamthokozisa ukubona umfana wakhe esekhwela ilele elingaka, kuthi nxa eloMephi athi, “Kambe uyabona nje Mephi ntombi yami emhlophe ukuthi umnakwenu uNkanyiso ungimunya umungula insuku zonke?”

Ambuze uMephi uyise ukuba ukutsho ngani lokho, yena aphenidule ngokuthi, “Nanku phela uyayathi kazikholwa izinto lezi ezokuphathaphatha kodwa lamuhla nguye lo osengaphansi kwekhwapha likaMaphephetha. Kambe-ke yena nxa ebona uthi singabokuphicwa thina, Mephi? Kade ngambona mina ukuthi ulamanga kayedwa, kukhona uyise asuka emfumbathise khona.”

EGwanda lapha yayingapheli iviki engayanga khona uMaphephetha ehambisa igolide ukuze lithathwe yisitimela silise lapho okuleziphala zalo khona njalo ukuze azuze imali yokuholisa izisebenzi ezisebenza emgodini. Njengoba wayejayeke ukuza ngoLwesihlanu aze abuyele ngoMgqibelo uNkanyiso wazuza ithuba lokwazana labantu abanengi balo umuzi.

Futhi lapha eGwanda kulapho ake wayangena endlini lapha abantu babesenzela khona imidlalo yabo yonale eseyagcwala amadolobho wonke. Kwakungayisikho ukuthanda kwakhe ukuya emidlalweni enje njengoba wayevele engayithandi kodwa wahamba ngoba insizwa ayefikela kuyo yayikuthanda ukudlala idansi, kwathi-ke njengoba wayengemtshiye yedwa endlini elesizungu bahamba bonke, futhi wahamba ngoba wayeselokhu emzondelele ukuhamba laye.

Wabona izimanga lapho umfana wasekhaya. Kwakugcwele izinsizwa lezintombi, obaba labomama, amaxhegu ngitsho lezalukazi lezi eziphatha udondolo, bonke behlezi ezitulweni becece yeka, wawungathi kuzotshadiswa kanti kulandwe ukuzodlalwa nje. Wazibuza kanengi ukuba nxa abantu beyinhlabathi lapha kusasele bani ngekhaya. Kanti wona ungumdlalo bani owenza izalukazi lamaxhegu badele ukuzigoqela ezingutsheni zabo bakhudumeze imizimba leyo eseyaphenduka yaba yimixhele ngakho isizwela umqando ngitsho lanxa abatsha bethonta izithukuthuku, wawungumdlalo bani? Kanti wona ngumceco bani ilanga lona sekukade litshonile. Into eyayingenhle futhi ingatshengisi insungulo esezimilile zempucuko ngumsindo owawukhona endlini leyo, wawungathi kusetshwaleni.

Ngale laphaya phambili kwakwakhiwe iguma ngamapulanka elaliphakeme kuhlezi khona abafana ababelokhu belungisa amachacho abo amanye efana lemihubhe amanye evuthelwa nge-milomo, kulamakatali ayimihlobo eminengi, bonke bephahle umfana owayebeke isigubhu phambi kwakhe. Banela ukutshaya lamachacho abafana basukuma abanye bema ngababili bagonana, batshibilika, baphothane babuye batshombuluke, bantantalaze baye laphaya, batshitshimbe kungathi ngamangabuzane.

Amachacho wona ayetshaya kamnandi endlebeni zikaNkanyiso njengoba wayevele ewathanda, kanengi wake wachitha isikhathi sakhe elandela abeMpi yoSindiso ekholisa ukuzwa ukukhala kwamachacho abo. Into asuka akaze ahambelana layo lapha yindlela abona kugidwa ngayo. Bathe sebefike endlini ngemuva kokuchitheka komdlalo wathi, "Uba bengazile ukuba ungisa emdlalweni onjeya ngabe kangizanga ngivume lakancinyane. Lokho okunje angikaze ngikubone futhi kangikholwa ukuthi isizwe esifuywa yizinto ezinje singaphumelela siqhubekele phambili."

Wamangala umngane wakhe esizwa lokho waze wathi, "Kanti kuyini okubone kukubi lokhu thina besizidlalela nje?"

Athi uNkanyiso, "Yikudlala bani lokhu okusuka kuthi indoda

igone owesintwana batshayane ngezifuba? A! a! a! Kanti yikho lokho elikwenzayo madoda! Umhlaba uzatshabalala khathekhesi nje. Uba ngabe kuya ngami bengizabopha bonke abadlala imidlalo enje.”

Umngane wakhe athi esekuzwile okuduba uNkanyiso abesethi, “Kanti yikho lokho okubabaza kangaka? Yikuthi wena uvela ngaphi lapha okungadlalwa imidlalo emihle yempucuko? Thina singehlale ngaphandle kwayo njalo kasiboni lutho olubi kiyo. Labo abesintwana laba obatshoyo kithi bayafana nje labomama labodadewethu nxa sesigida. Lo ngumdlalo oligugu kwa-baMhlophe okuyibo abantu abasifundisa wona.”

UNkanyiso angakukholwa ukuba abaMhlophe njengoba bengabantu abafunde kangaka njalo bephelele ngempucuko bangavumela omkabo bagonwe ngezinye izihahambana zensumbelume bona futhi kuyibo abathwali bevangeli. Ale uNkanyiso, baphikisane bazebehlukane kusasa elokhu engakuvumi lokho esithi kungamanga licebo nje lalabo abathanda ukwenza izinto ezimbi becatsha ngabeLungu bethi ng’khona bengayikuphikiswa muntu.

Kaphindanga futhi uNkanyiso ayobukela umdlalo wedansi, wamncenga umngane wakhe ukuba amxolele kusasa nxa esesiya khona ngoba yena kasayikulubeka futhi unyawo.

Icala lembula ingubo lingene. Ngelinye ilanga uNkanyiso wazibona esehanqwe yingozi ayengayiboni, elibele esithi kakulalutho olubi alwenzayo. Wathi ehlezi endlini yale insizwa ayejayele ukufikela kuyo nxa beze eGwanda, kwasekungena amajaha amabili kusihlwa bethwele izicathulo ezibukekayo, zilohlonzi lomthungo oqinileyo, zikhanya ukuba ngezentengo enkulu. Wazisa nxa esizwa ukuba zithengiswa ngedola elilengxenywe, kazabe esathandabuza, wathenga ezimnyama lezibomvu esithi uzakuthi efika eNungwa azithumele ekhaya, kanti uyaqamba nje.

Kusasa ekuseni kwafika abecuphi abathi bengena endlini babetshayana lazo uNkanyiso ezilinganisa, kababe besabuza

babemfaka insimbi bemusa enkambeni. Wamangala esesizwa kuthiwa usebotshiwe ngoba wamukele impahla ezebiweyo, wasezama ukuchaza ukuba ubengakwazi yena lokho ubesithi kumbe zimpahla ezithengiswayo njengoba kwandile ukubona ezinjalo zithengiswa, kodwa lokho kakumsizanga ngoba kwathiwa usenikwa icala lokwemukela izinto ezintshontshiweyo. Pho, wayengabuye esathini? Emthethweni ubengingazi uvele kalalelwa sibili.

Laselimtshonele enhla lezansi engasakwazi angakwenza futhi kungasekho ulutho alufisayo emhlabeni, esebona kanti ngoqotho labo asebafa bangcono kakhulu ngoba bengasakuboni lokhu. Waqala ukubazonda abecuphi ngoba bebamba umuntu ongelacala, ekholwa ukuba amapholisa abengekwenze ukumbopha ngoba bebezakukuzwa ukulanda kwakhe.

Kwezinye izibanga umuntu uyayasizwe yinto abengayilindele. Kwathi ukuba angene ewofisini yenkamba ukuba icala lakhe libuzisiswe wafica nangu uMaphephetha ehlezi esitulweni ezixoxela lenduna yabecuphi ngoba babezwana futhi bezalana. Bobabili bethuka ukubonana lapha kodwa owethuka kakhulu kwakunguMaphephetha. Kazabe esaphuza, wasehle ebuza ukuba isisebenzi sakhe sifunani lapha sesibonakala siyisibotshwa. Uthe ukuba alizwe icala abotshelwe lona waphika uMaphephetha ukuba uNkanyiso angenza into enjengaleyo, esithi uba ezithengile izicathulo uleqiniso ukuba ubengakwazi ukuthi ngezomkoto. Wasila-ke uNkanyiso esizwa ngumLungu wakhe.

Esebuyele elokitshini uNkanyiso wafunda ukuba impahla zomkoto yilezo ezebiwa ngabantu ekusebenzeni kwabo besebezithengisa ngentengo ephansi ukwenzela ukuba zithengwe ngokuphangisa, kuthi-ke njengoba abantu beziswele ngoba bengalamali eyeneleyo bazihwaphune lezi ezitshiphileyo. Yena-ke njengoba wayeseyibonile ingozi yazo wazimisela ukuba kasoze azibambe ngezakhe izandla ngitsho lanini ngoba engakuthandi ukufela amafufu njengegundwane.

Kwathi sebesendleleni ntambama sebesiya ekhaya uMaphe-

phetha wathi, “Nkanyiso, wena funa buya lapha Gwanda munye deyi futhi?”

Waphendula enikina lekhandla uNkanyiso, “Kangisafuni lakancinyane ukuzwa ngalokho basa, lami bengisithi ngizakukucela ukuba udinge omunye ozahamba laye.”

Wasesithi-ke uMaphephetha, “Ya, ya, ya,” evuma langekhanda, “loviki yena buya mina yazinika wena lomunye msebenzi muhle sitereki, ndaba wena gudu boyi.”

Wathi efika emsebenzini ngoMvulo ekuseni uNkanyiso wabona umfana oyintanga yakhe ehlezi nhlanu kukasayijeni uthe-ke embona uPhetheni wathi, “Woza lapha Nkanyiso ngikutshele. Nangu uSijiyo, ubasa uthe uzatshona umfundisa umsebenzi wakho ngoba kusasa wena uzaphiwa omunye. Yikuthi umsebenzi osuzawenza ngonjani kanti mfana wami?”

UNkanyiso wathi, “Lami kangiwazi sayijeni, ngizwe nje uMaphephetha sivela eGwanda esithi sengizakwenza omunye umsebenzi.”

NgoLwesibili wawuphiwa umsebenzi omutsha futhi wawumuhle ukwedlula owokuqala. Kule iwofisi angeniswa kuyo kula-pho okwakuthi nxa igolide seliphekiwe libunjwe kuhle beseligogelwa lisiwe eGwanda ukuze isitimela silise lapho okuleziphala zalo. Yena-ke uNkanyiso waye elilinganisa esikalini abesegwala ubunzima balo emabhukwini egwalagwala lezinye izinto ezihambelana lomsebenzi wewofisi yonaleyo. Wawungumsebenzi ophathwa ngumuntu othembekileyo ngoba inxa zonke kwakuyibukhazikhazi kugcwele lona igolide, futhi kwakunguye yedwa oNsundu owayesebenza lapho ndawonye labeLungu.

Ekufikeni kwakhe abeLungu laba bamkhangela okukamangoye ebona igundwane emsamo ngaphandle kwentombazana ayehlala phansi kwayo eyahle yabonisa isisa esikhulu kuye esathi qatha-tha. Ngemuva kwensukwana nje bamthanda, baqala ukumxoxisa lokumsomela. Kodwa zonke izinto lezi zaziyize kuNkanyiso ngoba lapha wayesefana labeLungu sekusele isikhumba sodwa lesi esimnyama ngoba letiye wayeyiphiwa kanye labo futhi wa-

yesehola amadola ayisithupha njengosayijeni. Kakho omunye owayezuza imali engaka. Waqala manje ukukhuluphala uNkanyiso lebala lakhe lagezeka laze latshengisa igazi elingaphakathi.

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Bonke labo ababezwana loNkanyiso bamzwela kakhulu ukuzwa ngenhlupheko eyamehlelayo eseGwanda, badana ngoba imvu enjengaye yayingafanele ukwehlelwa yibunzima obunje. Owezwa kuqala kulabo bonke nguMaThebe. “Kuyangidanisa kakhulu sibili ukuzwa ngokudubeka kwakho eGwanda. Ngamashwa bani la, kanti baqinisile nxa besithi ukufa kakuhlaleli Nkanyiso.”

UNkanyiso aphenndule athi, “Ukungazi mama kuvele kuyabulala, yikho okungibuleleyo. Mina bengingazi ukuthi kulempahla okuthiwa ngezomkoto eziyingozi kumathenga lomathengisa. Uba bengikwazile ngabe kangikubonanga lokhu.”

UMaThebe athi, “Banengi abantu abasila ngazo Nkanyiso lezimpahla besithi zibephula ekusweleni okubandezele wonke umuntu omnyama bengazi ukuthi ngokwenza lokhu bazephulela amalahle avuthayo emakhanda abo angeke bawacitshelwe ngubani. Ayikho into eyenyanyekayo ukwedlula isenzo esenziwa ngumuntu yena ingozi yaso eyibona.”

Abesesithi uNkanyiso, “Awu! mina ngakholiswa nguMaphephetha owasuka wadela ukuhamba labantu abanjengosayijeni kanti usesiyangifaka phakathi kokuyangeka okungaka. Zona impama engiziholileyo, thula nje mama, kazikhulumeki, kabatshayi nje enkambeni bayazenzela, ungaze uphose uqambe amanga uzuvume lanxa ulutho ungalwazi, zithulele Thebe, lokhu kakuphindwa kabili ngiyakutshela.”

Umkamfundisi-ke yena aphenndule ngokumnika isibindi athi, “A! lokho ungazakubalekele mntanami, indoda ivele imelana lenhlupheko lobunzima lapha emhlabeni, ke lokho kakutsho

ukuba nxa umuntu eseke wehlelwa yilezi izinto usengazidela akhohlwe ukuba yibo-ke ubudoda lobo. Umuntu angebe yindoda uqobo lwayo engangenanga njalo wanqoba lezizinto. Ubokhum-bula ukuthi izinto eziyizona ezakha ubuntu kayisikho ukuhlala kuhle lokwenama lokuhlala uhlekile kodwa, yibunzima bonke obenhlobo ngenhlobo lezinyembezi.

Kawufundanga yini ngesifundo esikhulu esibonakala ezintweni ezinje; abantu abakhula nzima ngenxa yokuswela imfundo eya-neleyo baphetha ngokuba ngabakhokhela isizwe, njalo inengi lezipatsha esizibonayo ngabantu abaphuma ezindlwani ezi-mhlotshana zidelelekile kubani lakubani.”

UPhetheni yena wakuthatha ngenye indlela, kazange avume ukuba umnyama onje wake wavelela umuntu ngaphandle kwe-sizatho. “Uyabona Nkanyiso ukuthi umuntu ongangawe etshe-lwa ngumuntu omdala njengami asuke athwale ikhanda kuyi-ngozi embi sibili. Lanxa izinto lezi wena ungazikholwa kodwa ziliqiniso sibili ngitsho laye uyihlo uba ubekhona lapha ubeza-ngivumela kulokhu.”

Anikine ikhanda uNkanyiso esizwa ikhehla elingusayijeni liphikelela ukukhuluma into ayibona iyize, “Kodwa uyangima-ngalisa Sibanda ngokunamathela entweni ebonakala iyize.”

Kabe esaqeda ayekukhuluma uNkanyiso ngoba uPhetheni esemqume umlomo, “Uthini Nkanyiso? Kuyini lokho othi kuyize? Bayisa, nangu umfana oyisithutha impela! Kawuboni ngani ithunzi leli eliphezu kwakho elibangele ukubotshwa kwa-kho?”

Alivume ithunzi lelo uNkanyiso kodwa engakwazi ukuba ulivuma nje kuyini sibili akuvumayo, “Ye, okwethunzi lona uqinisele baba ukuba likhona. Pho, ngilani lalo njengoba lifikile ledlula lobumnyama balo, khathesi sengisele ekukhanyeni. Siya-babaza ngoba into nxa ike yavela kasizukuvala imilomo lanxa khona sekwedlule, kuthi kanti bekunzima kodwa besesihleka kube kuphela njalo.”

Ababaze aqaqambe usayijeni, “A! a, a, a, yeyeni makhanda!

Ake lingizwise Lobhengula Nkosi! Kanti isibili ulele obuka-Bhuka, uthe khahla, kawuboni nanti iliwa selikwengeme selifuna ukukumbo — mboza. A! uyangehlula. Vuka mfana, kusemhlabeni lapha. Ungabothi njengoba mina labanye sikuhlekisa ubususithi kunjalo kubo bonke, phinde, kakunjalo. Futhi kakusingabo bonke labo abakuvezela izinyo abakuthandayo phela abanye baveza izinyo lenja. Limuka-ke khonapho ukuba izazala nkomoni.”

Wayesazi kakuhle uNkanyiso ukuba inkulumo yabo ingeluleka ibe yintambo ende uba ephika ngokumphikisa uPhetheni ika-khulu njengoba wayebonakala kungathi uke wathi kha ngomdlozela aye lawo. Ngakho wazimisela ukuyiqeda ngokuthi, “Sengizwile okhuluma ngakho Sibanda. Pho uthi ngithini baba?”

Wathula usayijeni isikathi eside emjolozele kungathi uthi ulamanga uyangiyenga, kwathi ekucineni wabobotheka kancinyane wasevula owakhe esithi, “Lamuhla uphose waba yindoda Nkanyiso, ngiyabona kawuzenzi kodwa zinyoka zakho ezikwelulekayo ngoba zingathandi ukukubona uphakathi kwamanyala. Ngakutshela ngathi mina uzaze ukubone ukuba umhlaba uyaluma njengofezela ngaphandle kokuba uziqinise, wasuka wahleka kodwa lamuhla ufikile. Uyabona, lokho engingakutshela khona ukuba ukwenze ungekuthwale lamuhla. Njengoba mina ngikuthatha njengomntanami ngizakwenza wonke amalungelo angifaneleyo ngawe. Angithi uyezwa? Ngizathatha induku zami kengiyokuzwa esangomeni sami ukuba kanti kutheni uzewehlelwe yilokhu, besengikwazisa ukuze sibone esingakwenza. Yilo lelo kuphela elami Tshabalala.”

Pho, wayezakumphikisa yini kulokhu njengoba yena wayesejahe isiphetho salinkulumo, futhi wayesazi ukuba yayingekho imbangela yokuba abotshwe ngaphandle kokuba wenza into ayengayazi ukuba iyingozi. Wamvumela usayijeni kulowomkhumbulo wakhe, wasezuza-ke ukwehlukana laye.

Kodwa umuntu owasuka wamangalisa uNkanyiso kulabo bonke labo ababesiza kuye mayelana lale indaba kwakungu-

Mzondiwa ngoba kusukela ekuphumeni kwakhe esibhedlela kaphindanga amuthi tshazi uNkanyiso laye esemangele ukuba kutheni uMzondiwa sekungathi usewanya amahlabathi. Ngakho wathi embona efika wamangala ukuba kanti kutheni lamuhla esiza ekhefuzela futhi ebonakala amehlo akhe engahlangani lawakhe. Njalo uMzondiwa wayengasuye umuntu othi nxa kulolutho afuna ukulukhuluma abebhoda esiyale njengembuzi igudla iguma, yena wayahle akhulume afuna ukukutsho masinyane.

Wathi engena nje endlini wayesithi, “Kanti kuyini lokhu esengikuzwa wethu kuthiwa amapholisa abedlala ngawe eGwandanda? Sengizwile ukuba bakuhluphe njani ngakho kangisadingi ukuba uchithe isikhathi ulanda konke abebekwenza. Mina ngifuna ukwazi nje qha ukuba ngobani bonalabo ukuze lami ngibaphephe kusasa.”

Wathi-ke esephendula uNkanyiso, “Akuhlale phansi phela bo, kambe lawe usungaze ukhulume umi angathi indlu le kasiyakho. Yebo-ke ntanga kuyangithokozisa ukuzwa usithi ngingazihluphi ngokulanda konke ngoba lami ngokwami sekungidini-sile ukukhuluma ngal’ indaba. Ngingakweluleka lapho okhuthe khona ngoba uthi wena kwakungamapholisa, kanti kakunjalo, babengabecuphi labo abangibonisa lowomhlolo.”

“Yebo kanti ngabecuphi? Amabizo abo uyawazi yini?” seku-buza uMzondiwa.

“Atshi, kangibazi kodwa lowo owangibophayo yindoda emfithshane elebala eliluhlaza, indlebe zakhe ziqotsheme njalo zingamakhwakhwa...” Angabe esaqeda uNkanyiso phela nangu uMzondiwa usesithi kuye:

“Ye, ukleklile futhi indlebe zombili, ugqoka iziboniboni emehlweni, e — e, e, njalo ulenxeba esihlathini sekunene, ya — a-a? Nkanyiso, mngane wami, sala usele, kodwa ungaphindi ukumesaba lowo ngoba kaphindi akuhluphe futhi.” Uthe esithi ‘futhi’ wayesebucamu lomnyango eselaphaya esethubela ehamba ezitshayela umlozwi.

UNkanyiso wazibonela nje laye ukuthi yenzekile indaba nje-
ngoba kwasekusobala kuye manje ukuba indoda yakibo le isi-
ngenye.

Sekwedlule iviki lokho kwenzekile uNkanyiso wabizwa enka-
mbeni lapho owathi esefikile khona watshelwa ukuba uyafuneka
emthethwandaba waseGwanda ukuyafakazela icala khona. Wa-
bayathe udinga ukwazi lelocala kodwa amapholisa aphika ngo-
kuthi uzakuzwa phambili. Wahamba elokudabuka emoyeni
ehambela into angayaziyo. Wahamba ezibuza imibuzo eminengi
edinga ukuba kanti asephinde wakwenza kuyini. Waqala kha-
thesi ukubona ukuba iGwanda le ngumuzi okhohlakeleyo ophe-
thwe ngamapholisa labecuphi abasaswele ukufundiswa inhloni-
pho lobuntu. Futhi wayethi ukhafulele amathe egodini ngale
indawo ngakho wahamba inhliziyi yakhe ivutha amalangabi
abomvu njengehlwili.

Wathi ukufika eGwanda wamangala ukuzwa ukuba ubizelwe
ukufakaza ngesibotshwa ibizo laso linguMzondiwa. Ukubotshwa
kwakhe kwakunje. Ngobusuku obuthile uDiki, umcuphi walapha
eGwanda wayevela edolobheni ekusebenzeni esesiya enkambeni,
wathi ezihambela nje ekhohliwe wezwa esemalungana lenkamba
etshaywa yinto endlebeni lengowane yakhe yaze yawa. Uthe
ethi kayidobhe wabona ukuba amehlo akhe ayengasaboni ese-
gcwele igazi futhi wazizwa eseseleyezi. Waselahla umqobotsho
wakhe phansi laye esezilahla phansi ngoba esezizwa ephelwa
ngamandla kanti nanka amapholisa ayesenyaweni zakhe emla-
ndela, afika amthwala masinya amusa esibhedlela lapha ayelele
khona eselatshwa ekufikeni kukaNkanyiso.

Ekuseni kwabonakala ingcezu zembodlela ezazigcwele igazi
khonapho uDiki alimalele khona. UMzondiwa yena ubanjwa
nje ngoba wabonakala eduze laleyondawo ngaso lesosikhathi
sokufika kwamapholisa waficwa ephethe izikhali ezimbi. Waye-
phethe imbodlela igqitshwe itshebetshebe, lensimbi esangqamu
ilesilanda yona iyincukuthu, ilolwe nxazonke, lesiqha seketane.

UNkanyiso wayedingelwa ukuchaza ngesimilo sesibotshwa

njengoba bobabili bevela eNgodlweni futhi ekubotshweni kwakhe amapholisa eGwanda ayebone ibala elihle esimilweni sakhe elikhomba ukuthembeka eliyilona elabangela ukuba athi ekhuluma ngaye uMaphephetha baphanga bamkhulula. Kodwa babengakwazi okwakusenhliziyweni yakhe, lanxa wayemzwela uDiki kodwa wathi ekhumbula ngokuhlutshwa kwakhe kwakuqala yena engonanga lutho wazimisela ukungeza uMzondiwa loku-ngawasizi ngalutho amapholisa lanxa ingaphakathi yakhe yayimntshela ukuba uMzondiwa angaba nguye olimaze umcuphi. Abayathe amapholisa amkhumbuza ngokuthi njengekholwa kufanele eme eqinisweni anganyikinyeki kodwa yena wasuka wanyoba izandla wazimela laphaya ekucineni bamyekela labo sebedelile, wasezibuyelela eNungwa.

Kodwa loba kunjalo uMzondiwa wagwetshwa ngoba lanxa engabonwanga emahlaza uDiki kodwa izikhali zakhe zakhomba ukuba kumbe laye wayengaba ngomunye walabo abenza lobo-bubi. Inkundla yeGwanda yamgweba inyanga ezimbili esebenza nzima enkantolo leviki eyodwa. Wanyamalala-ke uMzondiwa eNungwa okwalezonsuku lezinto zonke zathi khotlololo zaphose zabuyela ekumeni kwazo kwendulo labantu baqala ukukwejliselana kusihlwa bengasahambi besethuswa yizithunzi zabo ngoba imamba yayelukile.

ISAHLUKO 19

Kuyamangalisa emhlabeni wonalo esihlezi kuwo ngoba iziga zawo kazipheli selokhu wadabuka umhlaba njalo kakukho lapha ongayazicatshela khona ngoba lapha okulomuntu khona lazo zizuza indawo zakhe isigqimugqimu somuzi osuka wedlule owakho wena muntu.

Likhona elinye ikhehla elake lasixoxela sisengabafana bembuzi lathi into eyavela kuqala emhlabeni nxa izinto zonke zidatshu-

lwa. lilanga, kwasekulandela iziga ezifana lokufa, lobuhlungu, lokukhala, lobunzima njalonjalo kwazavela-ke umuntu efica lezizinto sezikhona. Kuthi-ke njengoba ilanga liyingqwele lila-kho ukumtshisa umuntu ngesivuvu esesabekayo aze ezwe ubuhlungu obuyibona belama ilanga. Angaze akhwele entabeni kumbe uhamba emagcekeni lezizinto zombili ziyamlandela kuyo yonke indawo ngaphandle kokuba aye acatshe emithunzini yezi-hlahla, kodwa-ke kungamsizi ngalutho lokho nanku phela use-yakuphuthelwa luhambo lwakhe kumbe yimisebenzi abefutheka ngayo.

Lelikhehla kubonakala angathi lalihlakaniphile lilakho ukubona izinto ezinengi inengi lethu elingaziboniyo ngoba lalejaye le ukusilaya lokusikhuza njalo lokusixoxela izindaba ezilokusakha nxa like lasifica salusile lembuzi zethu zibambile otshanini obuluhlaza.

Umsebenzi omutsha kaNkanyiso wawumuhle kodwa wawusumahlukanise lomLungu wakhe uMaphephetha owayesefana loyise kuye kanye losayijeni ongazange akezwe ilizwi elilodwa elokumthethisa eliphuma emlonyeni wakhe, kodwa lanxa wayesahlukane lezihlobo zakhe wayewujabulela ngoba wawusumkhuphe ekuhambeni loMaphephetha okwamenza wabona isimanga seGwanda.

Abantu abanengi baqala ukumhlonipha ngenxa yesikhundla sakhe, kuthi lalapho efika endaweni abantu basukume bekhetha ukuma ngenyawo yena bamuphe isihlalo abebekade behlezi kuso. Njengoba lesiKhiwa lesi wayesihlafuna abeLungu babezwana laye kuhle ekukhulumeni njalo esenza umsebenzi wakhe ngendlela atshelwe ngayo. Into eyasuka yamthokozisa yikuba ngemuva kwenyanga entshintshelwe kule indawo wengezelelelwa imali yakhe ngokuphiwa enye okwakuthiwa yisibongo sokuthe mbeka engangedola elilengxenywe ngenyanga. Lokho kwenziwa ngoba wayephakathi kwegolide okwakulula ukuba umuntu olamehlomehlo athathe uhlamvana aluphosele esambeni ayozenzela

akufunayo ngalo, kwathi-ke njengoba yena wayengasuye onjalo wazuza leyomali.

Kwakukhona insizwa enguLifa okwakuyiyo eyayipheka itiye yabeLungu ababesebenza loNkanyiso eyayihlala ingena kule indlu iletha itiye lanxa isizobutha izitsha itiye isinathiwe. Wena ukungena kulo umsebenzi uNkanyiso wasezithandanisa laye uLifa ehlala emxoxixoxisa baze bejayelana kakhulu, lokhu kwaze kwenza ukuthi uLifa ahlale esiyakwejisa endlini kaNkanyiso kusihlwa bobabili bengasasebenzi.

Ngelinye ilanga uNkanyiso wezwa uLifa esithi, “Kodwa wena Nkanyiso uyekela ngabomo ukunotha. Uhlezi phezu kwenotho kodwa uphong’kuyithapha ngamehlo kuphela ungenzi lutho. Kanti baqinisile ukuthi amajodo awela abangelambiza.” Abuze uNkanyiso ukuba ukutsho ngani lokho, engamuzwa akhuluma ngakho. Athi ephendula, “Ngitsho ngoba uhlala phakathi kwegolide. Uyakwazi ukuthi abantu abanengi selibakhuphule igolide leli, futhi kulula ukulithengisa kulabo abalifunayo wena ubusu-zuza imali emangalisayo ungazange uginqe.”

Asuke angamuzwa akhuluma ngakho uLifa uNkanyiso aze athi, “Mina kangizwa lakancinyane lokho okhuluma ngakho. Njengoba igolide lelo lilabanikazi linganginithisa njani, ukulithapha ngamehlo nje yikho kambe okungenza ngiphumelele?”

ULifa athi, “A! Nkanyiso! Ulele sibili. Kawazi yini ukuthi nxa ungathatha uhlamvana lawe oludelelayo olungangeqanda lentaka ungazuza imali efika ematshumini ayisithupha amadola nxa usulithengisa ebafaneni abakwaziyo lapha lithengwa khona ngabeLungu?”

UNkanyiso athi, “Usungitshelani khathesi Lifa? Uthi ngibe igolide labeLungu? Atshi, leyo yinto engingazange ngiyenze lokhu ngazalwa ngubaba lomama, futhi kangifuni ukuphinda ngibone esayizolo. Nxa ulande ukuzakhuluma lokho lapha kulungile sehlukane mngane singakazondisani. Mina ngafunda eBhayibhilini ilizwi elithi ungebi, njalo ngiyakholwa ukuba

ugwalo lolu lungumlono kaNkulunkulu. Pho, ngingaluphikisa mina ngingubani.”

Anikine ikhanda uLifa alumathise usekelede wakhe amhwebahwebe abesesithi, “Ikhona indoda ehlezi ifika ngendlini yami ivela koBulawayo igade isithuthuthu esibomvu. Kawuzake uyibone yini? Ngithanda ukuba ungilalele ngoba kangilwi lawe. Uba ngikutshela ukuba indoda leyo yedlula abeLungu abanengi ngokunotha ungeke ukholwe, kodwa kunjalo ngoba ilezitolo ezintathu ezedlula lesi sikaMatshiphisa ngobukhulu kanti njalo ilenqolazomlilo ezinhlanu ngitsho imota ezokuthwala abantu. Zinkulu futhi imota zakhe.

Abantu abanengi kabakwazi okwamkhwelisa kangaka uSiya-phi njengoba kuqala wayephila ngokuthengisa igwayi lamakhala kodwa kwaba kanye waphong’kuthi vuthu bambona eselaphaya. Mina-ke ngiyakwazi ngoba lamuhla ngumnyaka wesine sithe-ngelana igolide leli. Okwami yikulithatha nxa ngihambisa itiye yabeLungu, bathi nxa bekhangela eceleni besengisithi hlasi lelo enga ngiyalifikela, besengingwalela ugwalo. Kodwa ekugwaleni kwami ngilokunanzelela hlezi lologwalo luwele ezandleni ezilumayo. Ngiye ngimbingelele besengisithi nxa inhlamvu zalo zimbili ngithi, ‘Abantwana bakho ababili babulawa yindingindi,’ yena-ke abesesazi ukuba ngimbikela elinganani.

Sithembene kakhulu loSiyaphi futhi ubhadala imali enhle sibili ngoba kwesinye isikhathi uyazuza ikhulu elilamatshumi amabili amadola ngohlamvana nje lulunye. Mina Nkanyiso ngabulawa yikuba kangifundanga njengawe, ngabe lamuhla lami ngikhuza kuzwakale. Kodwa akunani ngoba ngaleyo imali sengathenga ikhulu lenkomo.”

UNKanyiso obekade ethule elalele indaba entsha ezindlebeni zakhe abesesithi, “Kangilamathe lamuhla ukuthi kanti ngingazi uphethe usiba igolide labeLungu. Kodwa mhla bezakubamba uzayifunda ivaliwe ngifunga abakwethu. Lami nginje ngingebe ngisakuthemba ngenxa yomsebenzi lowo owenza ensitha futhi kawukufanelanga wena njengoba ungena esontweni.”

“Khangela Nkanyiso,” sekusitsho uLifa, “uba wena lami besingangeni isonto bengingekuqonde kalula ngale indaba kodwa ngize ngoba ngisazi ukuba iBhayibhili uyayibala njengami. Uyakwazi kakuhle ukuthi iBhayibhili likubeka obala ukuba uNkulunkulu kamsizi lowo ongazisiziyo njalo lokuba iNkosi uYesu wasikhumbuza ngokuba angebotshwe ngumlayo aze aphuthelwe yikwenza into ebingamsilisa, waze wasipha umfanekiso weNkosi uDavide owathi elambile wangena ethempeleni wadla izinkwa ayengafanele ukuzibamba ngezandla zakhe.”

Abuze uNkanyiso ukuba kanti pho aze achithe isikhathi esingaka ekhuluma ngale indaba kuye uthi kathini. Amphendule ngelizwi elihle elihlambululekileyo athi, “Ngize kuwe ngoba yithi sobabili esingena endlini lapha igolide lisetshenzwa khona. Ngibona angathi thina sobabili siwelwe ngamajodo, sekufanele sidinge imbiza. Kuhle sithathe igolide leli ngezikhathi esizibona zifanele kuthi-ke sesilithengisile wena njengoba ufundile uza-bona lokho esingakwenza ngemali leyo kumbe sakha isitolo, kumbe njalo sithenga inkolozomlilo konke kuzakuba kuwe nje-ngokubona kwakho.”

Konke lokhu bekhuluma babekade behlezi phansi kodwa uthe uNkanyiso esebona ukuba umngane wakhe useqedile ukukhuluma lokho wasukuma wema ngezinyawo wathi, “E, Lifa, sengikuphile ithuba lokuba utsho konke obufuna ukukutsho, khathesi sekungelami elokuba ngitsho lokho okusenhliziyweni yami ngale inkulumo yakho. Ubokwazi ukuba ukudla kudlelwa esithebeni, mina ngisebenza endaweni enganikwa umuntu oNsundu futhi imali yami yengezelelwe ngenxa yokungithemba kwabeLungu. Ngingekwenze lokho okutshoyo, ngone lebizo lami ngalokho. Futhi mina kangisuye umuntu othanda ukuhlanekela amazwi eBhayibhili besengiziqambela okwami engikuthandayo ngisithi kutsho lona iBhayibhili. Kangisafuni ukuzwa ukuphatha futhi lokho kimi.” Uthe esitsho njalo wayeziphosa phandle komnyango. Wayengabuye athini uLifa umnikazindlu esemtshiye yedwa, laye wenza soneso wakhumbula ukuyazibekelela kweyakhe.

Kwezinye izibanga siyesithi sihlezi emakhaya ethu sihlezi phandle emagumeni sehanqe umlilo abadala besitshela izinsimu ezimnandi kumbe besixoxela ngezindaba zamaqhawe akudala amanye lathi esesike sawabona, kumbe njalo besixoxela ngezimpi ezake zayahlasela ekudeni kumbe njalo ngemibuso yamakhosi angasekho — ngoba phela siyabe sesiqedile ukudla kwakusihlwa labodade sebebutha izitsha zokudlela bazigezisa besebezibeka emsamo ukuba zivove amanzi ukuze zome — kuthi-ke kusenjalo sizwe umthimba uholoba usiza neno. Sisuke sithule sibuzane ukuba kambe ngabe yiyiphi intombi eyendayo kuleli lakithi. Kuthi nxa sebesondela eduze sibeke indlebe sesithiye lowo ozakuthi, 'Uthi okasibanibani mlondolozeleni intandane yakhe, kuphela kwayo' ukuze lathi siphendule ngelithi, 'Kasidli lutho thina, sidl' amagundwane' besesisizwa ukuthi hatshi kayisiwo umthimba lowo ebesesiwuqaphele, kungabantu abahlabela ingoma zakoMlimu.

Lababantu bababebhlose umsebenzi abawubiza ngokuthi yimvuselelo ngoba beqonde ukuvuselela imiphefumulo yalabo abangamadeluka ngoba sebesehlela nyovane ekukhonzeni kwabo. Khona lapho njalo banengi abazuzakalayo ngokuphenduka abangazange babone bengena esontweni, kuthi-ke ngenxa yokuba emvuselelweni lapha abatshumayeli bayabethusa abalaleli bebeka obala ukuba lowo ongathanga waphenduka khonapho uselahliwe, wophoselwa emlilweni ongacitshiyo, bazinikele abantu ubuthaphuthaphu bengasazenzi ngoba kibo sokusobala ukuba ilanga leli kaliseyikubakhanyisela ngakusasa abamabizo abo angalotshwanga ogwalweni lwabemvuselelo.

Pho, sebefikile lababantu zona insimu ungabe usazilalela yini, uba bethe befika wena ungakadli phinde udle futhi lanxa sebedlule ngoba uyabuyathe uyadla ukudla kusuke kume emphinjeni kwale ukuba ukuginye lawe uze ubone ngempela ukuba lamhla izono zakho sezize zavalala lomphimbo wakho ngoba kusi-

zani ukuginya ukudla okungelacwatshana lobubi lona ingaphakathi lakho ligcwele inkuthunkuthu zengcekeza.

Imvuselelo iligugu kakhulu emabandleni amanengi ngoba yona ifana lembule oliphose emanzini ungazi ukuba lizaphuma lani kanti engxenye uzosutha. Futhi sizwa kuthiwa amanye amabandla anjengeWisili leMpi yoSindiso amiswa yiyo uqobo lwayo. Njalo lapha ilunge khona isuka iqonde khona ezimbizeni zotshwala ukuze iyodobha labo izihlobo zabo sezibahlamukile ngoba sebeyiziphofu sebedinga ongabadonsa abase ekhaya.

Ngenyanga kaLwezi nxa iqalisayo umtshumayeli omkhulu wasesontweni yaboNkanyiso uSiginya okunguye ozala uSihluku, wabika esontweni ukuba ngoMgqibelo weviki yonale esombulukayo kuzaba khona imvuselelo enkulu sibili lapha eNungwa ezathatha ubusuku bonke ize iqanyulwe yizinsimbi sezibizela abantu esontweni. Wathi bazakubhoda lawo wonke umuzi behamba bengenakuzo zonke izindlu lapha okusweleke bafinyelele khona ngoba umuzi usuwonakele ngenxa yezikokiyana njalo sekwande abesifazana abahlezi ezindlini zabesilisa kodwa bengathathananga ngokomlayo.

Bakubonga kakhulu lokhu ukwenza kukaSiginya abebandla bevumelana laye kuwo wonke umkhumbulo wakhe omuhle kangaka. Kwathi lanxa sebephumile esontweni bahamba bemanzi bexokozela bexoxa ngale imvuselelo, kwafana lamhla uSiginya etshadisa indodana yakhe.

UNkanyiso yena wayengazange ayibone imvuselelo yabeHabe ngakho wayeyilindele ngamnyama amehlo, efisa lokubona imigqa eyenziwa yilelibandla ngomkhosi onje. Futhi ebandleni lakibo lasekhaya eleLandani imvuselelo yayingesilutho olwejayelekileyo kangako, lababeyiphisekela babeyenza ngokulandela imigqa yamanye amabandla enkonzo ezahlukeyo.

Kungakho yena kwamthatha isikhathi sakhe sonke ekhuluma ngayo eyithakazelela ezimisela njalo ukunanzelela zonke izinto ayakuzibona zisenziwa ukuze kuthi mhlawumbe ezinye zazo ayozifundisa abasekhaya eNgodlweni nyakana ebuyela ekhaya.

Kwathi-ke ngenxa yezinto ezazinengi ekhanda lakhe ngaleli ilanga langokuxokozela okwakugcwele izindlela zonke ezivela esontweni, waqabuka esethethwe luthuli laye esephakathi kwabanengi abahamba bexoxa waze wezwa ilizwi ngemuva kwakhe lisithi, "Kanti lamuhla soneni Nkanyiso ungasivalelisi kodwa lokhu?"

Wathi ukuba anyemukule wabona ukuba uMaThebe nguye owayekhuluma njalo elobuso bokumangala. Wabuyela kuye masinyane wafike wathi, "Atshi bo ngithethelela mama, kangikwenzanga ngabomo ukuhamba ngingavalelisanga, ngenziwa yindaba esematheni wonke lamuhla eyemvuselelo."

Waphendula umkamfundisi wathi, "Kuyangimangalisa mina lokho ukuba lize lixoxe ngayo kangaka angathi yinto eqalayo."

UNkanyiso waphendula ngelokuthi, "Nanku kwelakithi ibandla kayandanga." UNkanyiso wayebonakala emanyosi lelizwi lakhe lingaklasanga ngoba yayisikhona into kumbe singathi umkhuhlane owawusumphethe kabi njengoba ngapha ngakwesekhohlo komkamfundisi kwakumi uMephi laye owayesebonakala egedezela njengomhlanga uphakathi kwamanzi agelezayo.

Kusukela mhla bobabili befika ebusuku bevela komalumakhe kaMephi abaphindanga bakhangelane emehlweni ngoba yilowo wayesezimisele ukumphepha loya omunye bengazi ukuba kungezeke lokho insuku ezingaki. Kasazi ukuba umkamfundisi yena wayesekuzwile yini okwenziwa yilezizingane okwasekuzenza zingacheleselani lamuhla lokhu phela indlebe yona ibutha konke okomhlaba kungaka ingatshiyi lutho ngitsho lelikuncitshiwe. Kodwa into esobala yikuba wakubona ukungacheleselelani kwabo, kwathi-ke njengoba wayefuna ukuxoxa loNkanyiso ngemvuselelo wasesithi, "Mephi, mntanami, thatha nansi ingowane yami uyoyiqhaqha ngakini ubusucela umzawakho ukukugogisa iwulu ubusuyiletha lamuhla kumbe kusasa."

UMephi laye wasukela phezulu ngoba wayeswele izaba ezingamsiza ukuphunyuka kulesisilo esasiphambi kwakhe. UNkanyiso laye waqala ukuhlambuluka wakhuluma ngobuso obutshe-

ngisa ukukhululeka. "Phela imvuselelo mama kithi kayandanga njengakwamanye amabandla kungakho ngilesifiso sokuyibona ukuze ngiyoxoxela abakithi ngengizakubona kukuhle."

Amangale uMaThebe ukuzwa lokho athi, "Yebo! kanti ngingazi akhona amanye amabandla angayiphisekele kangako imvuselelo? Thina ebandleni lakithi iyinto eligugu kakhulu ngoba banengi abantu Nkanyiso abasuke bawele odakeni olutshonayo besebesehluleka ukuzikhupha kulo. Umsebenzi wemvuselelo ngowokudonsa bonke abantu ukuze labo babe njengabo. Kungakho singahleki ngemvuselelo."

Singabalandela yini oNkanyiso lonina njengoba ububili babo babe ngabantu abalehuha ababesithi nxa sebephethe ingxoxo bakhohlwe yikho konke, kangitsho phela nxa leyo ngxoxo iphethe ezakoMlimu.

Lanxa kuthiwa imbiza elindiweyo kayibili kodwa ekucineni iyeyize ibile layo ngenxa yelangabi leli elilokhu liphethe liyitshisa. Lalo-ke usuku lwemvuselelo lwaze lwafika bonke abalulindeleyo sebenze onke amalungiselelo ayefanele ukuze ibe ngumsebenzi olodumo lokuphumelela ngendlela edingekayo ukuze isonto yande ngokuzuza abatsha ekukhonzeni lokubuyisa labo abasebewile.

Kwathi-ke ngokutshaya kwesikhathi sesibili kusukela ekudleni kwemini yakhala insimbi esontweni isibiza bonke labo ababezimisele ukuyavuselela izihlobo zabo, yayitshaywa nguye ngokwakhe uSiginya, layo insimbi ikhala ngelinye ilizwi elingayisilensukwini singazi ukuthi kwakusitshoni lokhu phela yona kayikhulumi. Laye uSiginya wayeyiqoqoda ngoba wayenguSiginya lokhu abantu bona basebenyathelana futhi sebephelele bonke.

Kwangenwa esontweni kwahlatshelwa ingoma kwasekukhulekwa, ngemuva kwalokho kwaqaliswa ukulungisa uluhlu lwalabo abazatshumayela, kwakhethwa inhloko yentshumayelo ekhuluma ngokuna kwezulu likaZamcolo lapha okwafa khona bonke abantu lezinyamazana zonke zohlobo kwasala uNowa yedwa labendlu yakhe lalezozinembuzane ayezifake emkolweni wakhe. Kwakhe-

thwa njalo lezingoma eziyohlatshelwa. Ngemuva kwalokho kwakhethwa izindawo lezindlu ezizokwethekelelwa kwasekusithi sekuphelile konke lokho kwacelwa kuNkulunkulu ukubusisa umsebenzi.

Yaqala-ke invuselelo, zatsho izintombi zokugqoka sezifehlelela kungathi ngamangabuzane ngenxa yezambatho zabo ezifananayo, zahlabela kwangathi kayisoze ibe isabakhona enye isonto phela nanku umhlaba usutshabalala. Ngemuva kwabo kwakulandela amadodana lawo ehlabela kungazathi okomhlaba sebehlukene lakho sebesiyabonana leNkosi yabo. Kuyini owa-wungabuye ukubuze? Abantwana ababedlala amandlwane ezilotheni batshiya konke balandela lelixuku elihlabela kakuhle kangaka. Omama ababesempompini besikha amanzi batshiya imbiza zabo benza okwabantwababo, ngitsho lababetshova amakhasi ngaphansi kwesihlahla somsehla bake bawatshiya labo bafuna ukuyabona lokho okuzakwenziwa.

Linye ixuku labantu elingazange linyikinyeke lakancinyane okwakutshengisa ukuthi lona-ke lalikhathshana lomsebenzi wabemvuselelo. Leloxuku kwakungabomama labobaba ababezinathela utshwala ebhawa. Bona basuka kababananza kodwa bazinathela utshwala babo abanye bebahleka, abanye bezama ukubalingisa kodwa behlulwe ngamadolo asexega, abanye njalo babuze ukuba kanti abantwababo lomkabo bangaphi bengabonakali. Kanti omunye waphose wona umsebenzi wabo ngokubahlekisa ngoba wathi, "A! ukhona kanti lawe MaNdlovu mkami? Ubokhum-bula ukuzaphekela amazinyane phela ungaphiki ngensumbelume lezo ezingemuva kwakho ezingakwaziyo ukudla okuphe-keke kuhle lemboza."

Kwaye kuthi bangafika endaweni elungiselelwe ukutshumayela zigexe mani izintombi lezinsizwa zibhuqukeze, abanye bekhuluma baze bacwatshela bezama ukubonisa wonke olaleleyo ukuba nxa ezafika uzamcolo kuwe ntombi lakuwe jaha bonke ubuqhalaqhala bakho buzaphela nya. UNkanyiso wayengazange atshumayeke kodwa lathi lifika elakhe izophu wamangaliswa yikuba

amazwi awakhulumayo avelaphi lesibindi esingaka esokuma phambi kwamahlabezulu angakaya.

Kwakungasalunge lutho ngoba izingoma lemithandazo kanye lentshumayelo yakhona yayihlasimulisa ngitsho lezingane ezisamunyayo. Phakathi komkhumbi lapha kwakungasebantu asebezinikele basebesesabeka.

USiginya yena wayengelamandla kakhulu kodwa lonela ukuzibekelela wavuka njengomuntu obekade elele elokhu ephindaphinda esithi, "Lana izulu, kasazi kuwe ntombi, lana izulu, kasazi kuwe mama, lana izulu kasazi kini lina elididimba lokomhlaba, babesidla, benatha, begida, besendisa, lana izulu..." Bathi ukuzwa lokho bawohloke abantu abaphendukayo njengamahlamvu esihlahla ekhithizwa ngumoya, baye phakathi komkhumbi sebekhala, yeka!

Kwathi sekuqamuka ukuhlwa sekuzangena ubusuku kwasweleka ukuba bonke kebathi khefu kancinyane ukuze bazuze lokuya ngesiswini. UNkanyiso waya laphaya wacambalala ukuze azuze ithuba lokuba yedwa ukuze anakane ngomsebenzi ongaka ayesewubonile wawukholwa. Kodwa kathathanga isikhathi eside eyedwa ngoba kwafika enye insizwa yathi kuye, "Awu! usudinwe ngakhona wethu, kambe kade liqalile ukutshumayela. Ngiyathemba ukuba lawe ungomunye wabesonto, ngakho ngicela kengibuze kancinyane. Yikuthi kambe lokho elikutshumayelayo kuqotho na? Phela mina ngiyazazi ukuba ngingumyedeni wokugqibela, njalo izinto lezi ebelikade lizikhuluma kithi zingena kahle endlebeni zami kodwa besekusiba lethunzi elifiphalisa indlela ngingabe ngisakwazi okuqondileyo."

Asuke avuke uNkanyiso ekucambalaleni kwakhe esebona laye ukuba nangu odinga indlela yokusila. Athi kuye, "Ngiyathokoza ukuzwa ukhuluma ngendlela engakukhupha odakeni. Uyabona sinini seNkosi, konke lokho okuzwe ngendlebe zakho kuqinisekile. Kalikho elinye ibizo esingasila ngalo ngaphandle kwalelo olizwe silitshumayela. Bonke abenza okubi bazakulahlwa phambi kukaNkulunkulu njengalabo abensuku zikaNowa. Ukhulume

ngethunzi elikusithayo ukuze indlela ungayiboni, lithunzi bani lelo ukuze ngikweluleke uba iNkosi ivuma?"

Insizwa leyo ithi, "Nxaxaxa ngisizwa litshumayela ngisuka ngibone ukuba lokho elikhuluma ngakho kulungile kumbe ngingathi kwakulungile uba bekungelasikhubo esilulaza amazwi enu. Lithi lina kasizile konke okubi, litsho kahle. Kodwa litshoni ngalokho? Umzwile uSiginya esithi kasilahle utshwala ngoba buyingozi kodwa nguyeyoyisihwaba sabo. Kuyini lisibambisa ilitshe na? Sizakholwa njani? Kangifuni ukutshona ngiselula inkulumo. Akuzebona lokhu," uthe esitshonjalo wayembamba ingalo emdonsele endaweni eyayakhiwe ngamazenge sasibuya.

Kasazi ukuthi okwabangela uNkanyiso alandele njengobabhe-mi kwakuyini. Bathi ukuba bafike kulendawo wabona insizwa le isinyonyoba kancinyane njengabafana benyeneyela umvundla olele esikhundleni sawo yamqhweba ngesandla ukuba laye enzenjalo. Umnyango wawuvaliwe kodwa njengoba amazenge ayesegugile kwakulentunja lapha lalaphaya ezibonisa okungaphakathi. Yaqala yalunguza kwenye intunja insizwa yasinyenyeza endlebeni zikaNkanyiso isithi, "Khangela lapha ukubone ukuba amadoda lawo aphakathi ngobani, kuyini lokho abakuphetheyo?"

Lakanye wakwenza lokho uNkanyiso wabona uSiginya labanye abatshumayeli ababili bephethe imbenge njalo kazadinga ukuba babhuqani ngoba iphunga lotshwala lalivimbile. Insizwa leyo yabuye yathi, "Uyabona ukuba bathi banganatha besebahlafuna amatamatisi lokunye ukuze babulale iphunga?" Ithe iyamqhweba njalo uNkanyiso ithi imtshengisa okunye yezwa isiqhweba umoya uNkanyiso esenye amahlabathi.

Wathi esuka lapho uNkanyiso waphumela ngaphandle komuzi wakhala ezimathonsi engaselakuzibamba, kokunye anakane ukuphuma kule isonto ayokhonza kwenye kodwa ahlulwe ngumkhumbulo othi lakhonapho uzahlangana lazo lezo, kokunye anakane ukutshiya umsebenzi aphindele ekhaya kodwa lakho akufice kungelalo usizo. Abuye asusele njalo ukukhala ellobaloba njengomuntu ofelwe ngumfazi.

Kuthe kusenjalo wezwa ingoma isivuthiwe ngekhaya, wezwa lelizwi likaSiginya eseyiphethe intshumayelo ngamakhulu amandla. Wasukuma eseqorda endlini yakhe kodwa wabuye wazithinta wasesizwa kumtshela ukuba ayodinga uMephi, lakanye wabuyela wamfika laye emdinga ngoba wayelayiwe ukuba enzenjalo ukuze amuphe ukudla njengoba abanye basebedlile.

Walinga ukuba ambone ngasese kodwa uMephi wamncenga ukuba baye endlini lapha kulokudla kwakhe khona emthembisa ukuba kakho omunye ozabaphazamisa lapho. Phela uMephi yena wayesenakana lokho okwakumtshela khona esesithi mhla-wumbe igadigadi idiniwe. Sebengenile endlini uNkanyiso wathi, "Kangikudingeli lutho mnawami ngikutshela nje ukuthi lingangidingi ngoba sengisiyalala. Ikhanda selingiphethe kabi." Wathi ukhangela uMephi wabona ukuba amehlo akhe ayamqumbaqumba ephehla okungaphehlwayo. Wezwa esesithi kuye, "Ayi-ke Sibanda akungixolele ngakho konke osokwedlula siphembe enye inhlalo entsha. Kulungile uyolala dade."

Amechlo omuntu owesifazana onjengoMephi angumuthi omangalisayo emuntwini ohanqwe zinhlupheko lobunzima ngoba asuka akugudlule konke lokho akuphe eminye imicabango enika ukukhululeka emoyeni. Kungakho indoda ebiphathene kabi lomLungu emsebenzelayo ithi ukufika ekhaya ihlangane lamechlo kanina wabantwana bakhe abesekhangwa yiwo esekhohlwa yikho konke sekusiba kühle kusiba njeya. Laye-ke uNkanyiso wahamba wayalala esekhohliwe ngoSiginya kodwa esenakana ngokuthi kambe intombi le enhle kangaka emfuna emini lebusuku angayithini. Walala-ke enjalo uNkanyiso, lakusasa wavuka engabulawa likhanda lize limkhalise izinyembezi.

Kwathi ngeSonto ntambana uMephi evela enkonzweni wabona uyise ehlezi esithangameni somkulu ecatshele ilanga ebe likade litshisa, wasembuza ukuba utshone njani. Uyise wasesithi ka-bothi angabeka ingwalo zakhe akeze kuye azomxoxela ngemvuselelo ukuba ihambe njani. Wakwenza lokho uMephi wafike waguqa phambi kukayise owathi ukumbona esenjalo wambuka isikhathi esidana wasesithi, "Uyazi nje mntanami ukuthi lamuhla ngibone bani? UMzondiwa besinatha laye lamuhla ebhawa uthi usephumile ekubotshweni kwakhe. O! sadubeka ngifunga uLo-bhengula wamawaba."

"Ye, uqinisile sibili baba ngoba isikhathi leso esenkantolo besichelesile futhi otsotsi bebengelaziga kangako. Kasazi ukuthi khathesi sizaphephelaphi."

Abesesithi usayijeni. "Kangazi ukuba uNkanyiso yena angesincede yini ngokusisusela uhlanya lolu njengoba bevela ndawonye."

UMephi athi, "Kangiboni mina ukuthi angenzani laye njengoba uMzondiwa engumuntu ongafuni ukukhuzwa. Nxa engazama ukwenza lokho angabe ezokhela amalahle ekhanda."

Uyise athi, "Ye, ngiyakuzwa lapho." Abesethula kancinyane esechatheka igwayi emfukweni yakhe elokhu ethule aze alikhwice abesesithi, "Ibinjani imvuselelo yenu?"

UMephi athi, "Atshi, ngingathi ibinhle kakhulu sibili, kasi-zange sibone into embi njalo sizuze amatshumi amabili abaphe-ndukileyo eva nganhlanu."

Akubabaze lokho uyise aze athi, "Pho, njengoba lizuza abantu abangaka ngesikhathi esisodwa unyaka uyothi uphela lizabe selinganani ibandla? Awuboni ukuthi kungadingeka ukuba lakhe enye indlu yokusontela? Kanti njengoba imvuselelo ingaqalisi lamuhla isizwe sonke lesi esiphendukayo siginywa yini? Angithi phela amasonto alokhu eyiwo lawo akhiwa lawe ungakazalwa."

Umehlule ukuwuphendula umbuzo onje uMephi abengawu-
lindele njengoba wayengelasikhathi eside engene esontweni.
Akubone lokho uyise abesekutshiya abesesithi, "Laphakhona
eNkanyiso itshumayele yaze yakhala ngoba kayiyiwa endabeni
ezinjalo."

UMephi athi, "A, lowo baba! Ukhuluma angathi ubukhona.
Utshumayele sibili inyembezi zaze zathi hlikilili zaze zomela
khona. Into engabanga mnandi yikuba usuke esegula ebulawa
likhanda lokudla kasadlanga."

Abesesithi uPhetheni, "Yikuthi uNkanyiso lawe lisezwana
njengakuqala yini?"

Aqwayiqwayize uMephi aqunte uqethu omunye amhlafulha-
fune uyise aze aphinde abuze okobubili abesesithi, "Njengoba
ngakutshela baba ukuthi lokhu kwasukela mhla sivela komalu-
mani mhlana waleliya ilanga uzuthi kangilande kangisalazi, ka-
ngisalazi izinyo lakhe. Useyaye angibalekele ngitsho lanxa sike
sahlangana amangqamu amehlo akhe kasahlangani lawami."
Athi esekhuluma amazwi okucina ilizwi lakhe litshengise usizi.

Aphinde abuze uyise athi, "Yikuthi umuthi engithe ubogeza
ngawo ubiza ibizo lakhe uwutheni? Ukwenzile lokho engiku-
tshela khona kawaphambanisa na?"

Athi uMephi, "Kangithi baba umuthi ungiiphe inyanga ifile,
njengoba wathi wena ngingaboqala ukuphatha izihlahla nxa
lingelimnyama kangigezanga ngawo kuphela izolo ekuseni nje-
noba inyanga isithwasile. Kodwa ngilethemba lokuba ngumuthi
olamandla ngoba khona izolo leli likabula ngiphose ngabona
okunye okukhomba ukuba inhliziyo yakhe ifuna ukuba ngenye."

Abesemsusela uyise konke okwayizolo kusukela bedingana
bobabili kuze kufike ekwahlukaneni kwabo. Uyise abuye acha-
theke igwayi lakhe athi eselifola, "Ngakutshela ntombi yami
emhlophe ngathi angaze aye ngaphi kodwa uzaze ayenze eyami
intando. Uyabona uNkanyiso yena ukhonza iBhayibhili lakhe
leli loNkulunkulu kodwa mina tanami ngiphethe konke ngoba

ngikhonza amadlozi lezihlahla lezi engaziphiwa zinyoka zakwe-thu lazo ziphathiswa nguNkulunkulu.

Uyakwazi nje Mephi ukuthi izihlahla lezi sengiziphupha lami njengenyanga ezelaphayo?" Ethuke uMephi lokho ngoba yena wayesithi kumbe imithi le ayeyibona eyiphiwa yayivela kwezinye inyanga. Aqhubeke uPhetheni athi, "Ye, phela ubabamkhulu ozala usekaNtilili wayeyinyanga edumileyo kakhulu kwaze kwathi iNkosi yathi kuhle ayohlala esigodlweni sayo ngalokho izinduna zaba lomhawu sezibona umuntu olihole esephiwa isikhundla esingaka zasezisenza isu lokuba abulawe ngoba kuthiwa weleka iNkosi ngesithunzi sakhe. Lanxa waye engowakwenye indlu kodwa lamuhla usebuyile phezu kwami.

Kangazi sibili ukuthi uNkanyiso yena ephika ngokuthwala ikhanda ukuba uzadabula ngaphi." Abesethula okomzuzwana kuthi ngemuva kwalokho aphumputhe ezambeni zebhulugwe lakhe abefaka isandla kwesinye ekhupha impanjana ezimbili. Azikhangelisise eziphenduphendula ekucineni athi, "Mephi, tanami, mina ngizakusebenzela ngize ngingene egodini. Abakwenu, ngitsho uyihlo, bakutshiya kimi ngoba engekho omunye lapha emhlabeni ongakwenzela onke amalungelo akufaneleyo. Uyabona lumuthi ongathi umnyama, uzawugcina, kuthi lapha usiya kuNkanyiso kumbe kungaphi lapha ohlangana laye khona ubusuluma kancinyane nje uwuhlafune ubusuziphephetha ngawo. Lo ongathi ubomvana uzawuthatha uhambe lawo khathezi kuNkanyiso utshaye samuntu ozombona njengoba esuke esegula uthi ungazuza ithutshana elibele ubusuwufaka ngaphansi komqamelo alala kuwo. Ungakwenza lokho tanami sizabona ukuba izazala nkomoni."

UMephi laye wayevele eswele ukuba angambona njani uNkanyiso ukuze abone ukuthi ukumvalelisa kwakhe izolo okunjeya kuphelele ngaphi, ngakho wathi ukuba ezwe uyise ekhuluma okunjalo wasukumela phezulu waqonda khona kuNkanyiso. Wathi ukuba afike khona watshayana laye ephethe igabha esiya-kukha amanzi empompini kodwa wathi kangene endlini uzabuya

laye masinyane. Walizuza-ke uMephi ithuba elihle elokwenza lokho akulayelwe nguyise lokhu phela okunye wahle wakuqeda esendleleni.

Wathi ukuba esebuyile wambuza ukuba utshone njani, yena-ke wathi, "Mephi, ngiyazi ukuthi ungumntwana othembekileyo njengoba sengake ngakuthemba kanengi ungangidanisi ngaphandle kwami kodwa ngithemba ukuba izolo ungizwile ukucela kwami ukuthethelelwa kikho. Ayi-ke, kasikuyekele lokho. Ngiyathemba ukuba lokho engizakutshela khona kuzakuba ngokwakho wedwa, angithi uyangizwa dadewethu?

Abantu abanengi bathi izolo ngisuke sengigula ngiphethwe likhanda, lawe futhi utsho njalo, kodwa kakunjalo Sibanda. Ye, bengigula ngoba inhliziyo yami ibilokudabuka okukhulu ngengikubonileyo ngawonala. Kulihlazo elesabekayo ukuthi abantu bathi bephethe umsebenzi olodumo kangakaya besekubonakala oSiginya laboDayisa loFindo benatha utshwala. Lokhu mina kungidanise kakhulu kwaze kwangenza ngatshiya umsebenzi ebengingafanele ngiwutshiye. Ngesabile lokuya esontweni ngoba bengisazi ukuthi uSiginya uzawaqamba kanganani amanga ku-MaThebe."

UMephi athi, "Indaba wena Nkanyiso nxa abantu bekutshela izinto kawukholwa. Kade ngakutshela mina ngathi abantu lapha eNungwa bathi umuntu onganathi utshwala kaphucukanga. Ungaze ubabone bonke laba abantu bengena esontweni kodwa inengi labo bayanatha ikakhulu lobu obesiKhiwa. Pho, ungaze utsho uSiginya, lowo uyaziwa sibili ukuthi kabutshiya uba eke wabubona ngamehla. Wena nje okwakho musukuthi ungabona umuntu enatha ubusukhathazeka ngoba uba kunjalo uzacaka, lapha kuseNungwa, ayikhona eNgodlweni."

"Into engcono engiyibonayo yikuba ngisuke lapha Mephi ngiyodinga umsebenzi kwenye indawo enjengakoBulawayo kumbe ngingake ngikhoohlwe yizimanga esengizibone lapha. Sengibonile ukuba indawo le ilezilingo ezingelakubalwa ezehlela umuntu kokuphela. INungwa ingehlule dadewethu."

Athi uMephi, “Lapho uyalahleka sibili ngoba kayikho indawo emhlabeni engelazilingo lenhlupheko. Wena nje nga udinga omunye ongazwana laye ukuze kuthi nxa uschlelwa ngokunje athwalisane lawe ngoba ubunzima ungeke ubuthwale uwedwa kokuphela.”

UMephi wathi belokhu besaxoxa waphosa amehlo phandle wethuswa yikuba ilanga laselitshonile ngakho wavalelisa wase-buyela ngakibo.

ISIAHLUKO 22

ENungwa lapha kwakungelamasonto amanengi, amasonto aye-khona kwakungelaseHabe, leleRoma, leSabatha, lelalaba ababizwa ngokuthi ngamaPhositoli. Kodwa-ke isonto eyayimumethe abantu abanengi ukwedlula wonke yayiyiHabe ngoba ngaphandle kwalabo ababevele beyiHabe kwakukhona abanye abanengi ababevela kwamanye amabandla kuthi-ke ngoba beswela ezakibo isonto bafike bazihlanganise lalelibandla ngoba befica ukuthi liyahambelana lawakibo ngokukhonza kulala amanye. Lokhu yikho okwenza lisonto yaba labakhonzi abanengi.

Kodwa lelibandla kaleneliswanga yikwanda okunje eNungwa kuphela, lathuma abatshumayeli kuzo zonke izikotokotwana zemigodi ezazakhelene labo kwaze kwathi ekucineni kwabonakala sekulengatsha ezinengi zalelibandla. Wakhula ngaleyo ndlela umsebenzi kaNkulunkulu lokhu kwaze kwabangela ukuba umfundisi ahlale esohambeni izibanga ezinengi ukuya kwethekelela amabandla akhe ukuze abaqinise ebuthakathakeni babo.

Kulezi izinsuku kwasekudingeka ukuba indlu yokusontela yaseNungwa iqheliswe nanku abantu basebeminyana abanye njalo baswele ukungena baze bahlale phandle, kuthi labo abanhliziyo ziyalenga besebebuyela emakhaya behamba bencifa ezindleleni ngoba indawo sebeyiswele. Khona eNungwa uqobo

kwasekubuthwe imali yalomsebenzi ngezindlela ezinengi kodwa kwakusadingeka enye ukuze kwenziwe umsebenzi okhanyayo. Kwandile ukuthi aluba ibandla lilomsebenzi onje lalicele izandla kuyo imizi yohlangothi lwayo ukuze liwuthwale lula lanxa ungomsebenzi ongakanani ngobukhulu.

Ngakho-ke umfundisi wayewuhlabe wawulawula kuwo wonke amabandla ayewaphethe. Kulezi zinsuku wayengasakwazi ukuthi nxa ebuya ekhaya evela tshumayela engxenye eze elengise izandla; wayebuya ethwele amatshumitshumi eziwaka zemali ezikhutshwe yiwo lawomabandla abeyowethekelela ngoba lawo ethi abeka izandla njengemfanelo yawo. Empumalanga kweNungwa kwakhukhona umgodi owawubucwadlana usesikhinsini sezintaba ezazimalungana lomgwaqo owawuvela eGwanda. Kule indawo kwakhukhona ibandla elalikhaliiphile emisebenzini yesonto, libizwa lisabele kuzo zonke izinto. Futhi imisebenzi yalo yayingalilingananga ngoba lalilihlekana nje. Ngaleli ilanga umfundisi wayehambe kulo eyophehlelela izingane lokunika isithebe seNkosi.

Ngenxa yokukhuthala kwalo kwakungenzeki ukuthi umfundisi nxa eke wafika lapha asuke masinya ngoba zazinengi izinto okwakuswelekile ukuba azilungise ukuze abakholise bonke labo abeze kuye. Laye ngokwakhe wayekuthanda ukuchitha isikhathi sakhe lapha lanxa kungasekho okumbambileyo, njengoba umntwana olalela umzali wakhe ekhuthela ekwenzeni zonke izinto afanele ukuzenza, uba semehlweni omzali kuze kuthi abanye osowabo bakhuphe ilizwi lokuthi uyathandwa kulabo ngoba ehlala ngabo, kodwa bengazi ukuba ukuthandeka kwakhe lokhu okungaka kulethwe yini.

Wathi esewuqedile umsebenzi wakhe owalelolanga umfundisi walivalelisa ibandla elifisela inhlanhla enhle emisebenzini yalo wasehamba esesiya ekhaya kanti lelanga lalo nantiya selizibika ukuba okwalamuhla selikuqedile. Kodwa esasuka kazange akunanzelele lokho umfundisi ngoba umkhumbulo wakhe wawunakana ngemisebenzi emihle ayeyibonile ngalelolanga. Kodwa

esehambile ibanga elide wathi uyethuka wabona sekumathunzi waqala ukuhamba ngamandla esekhumbula ihlathi elalilomeno omkhulu ayezadabula phakathi kwalo phambi kokuba adilikele ekhaya.

Kwandile ukuthi ngezinye izikhathi uya ufikelwe yikwesaba uzwe kulokhu kusanda kuhamba lobusuku uze uzwe angathi ukhona okulandelayo ngemuva kanti yizisinde zakho qha, njalo uthi lapha unyemukula ubone umuntu eceleni kwendlela laye ekunyemukula kube kanti yisigodo nje esingathintekiyo lembala. Baleka-ke nxa kunjalo, uzakuzwa izisinde zokuxotshayo zise-dlula ezakho laye mhlawumbe umbone esekele indlela yakho ekuxotsha. Anjalo amehlo lendlebe zensizwa okuthiwa ngubugwala.

Umfundisi laye wathi esondela kulelihlathi wezwa inwele zakhe sezitshwaqa wasefikelwa yikwesaba futhi wathi enakana ngemali engaka ayeyithwele wahle wakubona ukuba usengozini. Wathi ukufika kulo igusu wehla emqobotshweni wakhe wawu-fuqa ngoba wayekhwela phezu komthezuko. Wathi esebanga ukuwuqeda wabona nanzi insizwa ezimbili zimi ziphahle indlela, laye wahle wabona ukuba yenzekile indaba. Wanela ukufika kuzo zathi kuye, "Akuyekele uhambo lwakho mdala ukuzetshumayela ngapha," zatsho njalo sezimdonsela eceleni kwendlela ziya zingena laye phakathi kwegusu lapha okungakhali nyoni khona.

Wayengeke ahlabe umkhosi ngoba zombili zaziphethe imihedla elolwe nxazonke ekucineni icijise okwencukuthu. Wabalandela laye esesithi okungasikufa yikuphi baze bafika lapha okwakuhlezi ezinye ezintathu. Omunye walaba abeza laye wathi, "Siyazi ukuba wena mdala uvela thatha imali enengi. Lamuhla leyo kasiyakho kodwa ngeyethu. Yikhuphe yonke khathesi nje ngokuthula. Kodwa uba uke uphakamise ilizwi uzakudla lokhu," etsho emtshengisa umihedla lowo ayewuphethe. "Wena uyasutha kodwa thina siyafa yindlala ngoba singesibantu!",

Umfundisi wathi ephendula laye esezincengela, esekhathalele

ukusila kwakhe kodwa qha, “Awu! bantwabami, kambe ngingaze ngihlabe umkhosi lapha kwenzenjani. Lami ngiyabona ukuba kufanele ngiliphe imali le ngoba kangithandi ukubona abantwabami belamba.” Wathi esitshonjalo wayeyikhupha yonke imali ayelayo ebaqhubela, bona-ke basebemsetsha zonke izamba ukubona ukuba katshiyanga enye yini?

Sekwedlule lokho omunye wathi bhode ngemuva kwesixuku wabuya ephethe isikali sigcwele siphuphuma utshwala wafika wasibeka phambi kwakhe esithi, “Nanku ukudla esikupha khona, ukudle ukuqede du kungasali lutho ukuze ukuzwe lokho oyabutshumayela ngakho ukuba kumnandi njani.” Wasithatha isikali umfundisi wathi qhabuqhabu wasibeka phansi ethi uyabonga, ubevele esuthi, kodwa baphika ngokuthi uba efuna ukuyabona abantwana bakhe kasiqede. Lakanye wenza njengokutsho kwabo umfundisi waze wasiqeda sonke.

Ngemuva kwalokho kakulalutho alwaziyo ngoba kwacitsha konke nya kulo umhlaba wazifika esekomunye umhlaba obantu bakhona kabalandlebe, kabalamehlo, lemikhumbulo layo kabalayo, bangabantu nje ngoba bephefumula. Lokwamsusa lapho kwaze kwayambeka endlini yakhe kakwazi ngaphandle kokuba wathi ephaphama wazibona esendlini yakhe umkakhe ehlezi phansi kwekhanda lakhe egonjolozelwe yisiziba sezinyembezi.

Laye waze wezwa ngomkakhe ukuba ufike njani ekhaya. Kwathi ukuba umkakhe ebona sekusedlula isikhathi ayemlindele ngaso wayabikela usayijeni owaphalala ngokucela umtshayeli wemotha eyayithwala impahla ezivela eGwanda iziletha lapha. Esevumile umtshayeli waphiwa amapholisa amabili awenkomponi lamadoda amahlanu ukuba bahambe laye ukuyamdinga ngoba kakho owayesathemba ukuthi ngumuntu osaphilayo. Bamangala ngoba bathi ukufulathela izindlu zenkomponi bamfica eceleni komgwaoqo busitsha ubuthongo lomqobotsho wakhe weyanyiswe esihlahleni nhlanu kwakhe. Balinga ukumvusa kodwa bahluleka baze bamthwala njengesaka, bamthwala njengesaka bamphanyeka emoteni bamusa ekhaya.

Abantu bonke bamangala bekuzwa lokho kodwa kakho owake wadinga ukuba umenzi wakho isibili ngubani. Baqala khathesi abanengi ukukhawula ukuhamba ebusuku nxa umuntu eyedwa, lotshonelwa lilanga engekho ekhaya wabhejela ukulala khonapho lanxa ezaselwa emsebenzini kusasa. Laye umfundisi kaphindanga futhi abesahamba ilanga selitshonile futhi nxa esohambeni kaphindanga athi nxa esizwa inwele zakhe zitshwaqa aphikise aye phambili.

ISAHLUKO 23

Ensukwini zalamuhla singathi zimbalwa insuku eziligugu phakathi kwabantu eziba khona emnyakeni ezingalinganiswa losuku lweKhisimisi. Kulabo abangena esontweni lolusuku baziqhayisa ngalo ngoba besazi ukuba ngemuva kweminyaka eyisigidi lamakhulu aficamunwemunye lamatshumi edlula kumbe isihlanu uNkulunkulu wethekelela umhlaba ngokuletha iNdodana yakhe emhlabeni ukuzawuhlenga ezonweni. Bona-ke bayalujabulela lolusuku ngokubonga langokudumisa uMenzi wabo ngesipho esingaka esingelinganiswe lalutho emhlabeni. Kungakho into yokuqala babaye emasontweni ukuyambonga uMlimu ngenhli-ziyo ezigcwele ukuthokoza.

Kakusibo bodwa labo abathakazelela lolusuku, lalabo abazi-philela ngeyabo impilo bengelalutho lesonto baba lokujabula nxa seluthe lwafika. Emadolobheni lakuwo wonke amavinkili asemakhaya kuba khona ukuphithizela okwesabekayo ngoba bonke abantu, ikakhulu abesifazana, bafisa ukuzuza izigqoko ezintsha abazazigqoka ngeKhisimisi ukuze babone ukuba bayidlalile okweqiniso iKhisimisi yalowo nyaka.

Luthi lusondela lolusuku zande ngamandla iziphithiphithi, abantu bengasaphisekele ziqoko zodwa kodwa sebedinga ezifela emlonyeni lemihlotshana yonke yezidlo eziqakathekileyo eziyo-

dliwa. Emakhaya inkomo lezimbuzi ezibulawa ngalelologa elizweni lonke lasemaNdebeleni zingaba ngumhlambi ongathi usiwa edibha udiwe ilanga lisithi chatsha lize libekezele. Pho, singakhulumani ngotshwala obuphekwa ngalelologa! Uba bungaqoqwa bonke buyothelwa edamu leNcema bungaba ngamanzi anganathwa ngumuzi wakoBulawayo okomnyaka wonke uze uthi solokohlo.

Kakukho ndawo lapha iKhisimisi ingadlalwa khona kumbe ingaziwa khona; abayanga labanothileyo, abantukazana lezikhulu, amakholwa labangakholwayo, abahlala emadolobheni labahlala emakhaya, bonke bayilungiselela ngokufananayo. Lapha eNungwa yalungiselwa njengakuyo yonke indawo njalo kwaba sobala ukuba lolulusuku lwahluke kwezinye ngoba yilo kuphela usuku emnyakeni lapha imitshina yonke ima ukusebenza labantu bazuza ikhefu lanxa bona abantu bengakwazi ukuhlala phansi ngalolusuku baphumule, babazule besiyale lale njengamangabuzane egola intethe.

Lathi lisithi chatsha nje ilanga leKhisimisi lafica izindlu ezinengi lapha eNungwa zithunqa intuthu engafani leyensukwini ngoba eyalamuhla yayiphelekezelwa luqhatshi olumnandi othi nxa uke waluzwa uqabuke usubingelela abangaphakathi usithi mhlawumbe bangathi musukwedlula bengakapheki.

Abantu abasesilungwini ukupheka lokhu sebezenzela kodwa, kwala idelele leli esilidla emakhaya lijuluka emphinjani uze ulizwe lesiswini lijuluka selizidingela indawo yokucatsha. Bona nxa sebeliphekile ungala ulandule ukuba yilo lelo olele ngalo izolo komalumakho. Kangikhulumi nxa kuyiKhisimisi. Futhi kakho opheka imboza ngalelologa.

Ngale ngebhawa utshwala wayebupheke wabukhalala uManwele angazathi usekhohliwe yisiyinga sayizolo kanti wenza ngabomo eqonde ukuthokozisa abantu bakhe. Ibhawa phela layo iya izile ukuthengisa mhlankho kodwa abantu babuphiwe bengakhokhe lutho belo. Bukela-ke abantu ababegcwele khona ngalelologa, kakho owake watsho ukuba bumunyu kumbe kabu-

hluzekanga, kambe abantu besidla esikaqithi bangawuvula yini umlomo. Baphika ngokubuthela eziswini, kwaxoxwa, kwasonywa, kwahlekwana, lesiKhiwa sekhithshini sokucela imbuya sanuka sathi phu.

Ngalelolanga uNkanyiso wakhohlwa zindubeko zakhe ezensuku zonke. Yena-ke wayebizwe indawo ezimbili, ngakomfundisi langakibo kaMephi. Njengoba uMaThebe wayethe ngakwakhe kabobuya ekuseni wathi ephuma nje esontweni wayesiya ngakhona. Wathi engena nje wayesithi, "IKhisimisi mama lakini lonke nje elilapha."

Wakubabaza lokho uMaThebe wathi, "Hawu! hawu! Nkanyiso, uvela kuliphi wena lapho okusenziwa njalo?"

Wasuka wahleka uNkanyiso wathi, "Kanti kubi ngaphi mama lokho? Phela lamuhla lusuku lokuba sicele kubo bonke abantu. Uyakwazi lawe ukuthi ngalolusuku kakulamuntu omesabayo ukumcela futhi kufanele uphangise umhambele phambili hlezi akucele kuqala. Wo, usubona ngoba sengikugijimele kuqala yikho usuzama ukungiphunyuka? Yiya, ngiyayifuna iKhisimisi yami sibili Thebe."

Akubone umkamfundisi ukuba uNkanyiso kazenzi kulokho abesesithi, "Lokho okwenzayo mntanami thina lapha kasisakwazi, thina sazi ukuthi usuku lweKhisimisi lusuku lokupha abanye abantu njengoba ngalo uMlimu wasipha umntanakhe singacelanga. Ngakho kayisilo usuku lokucela kodwa ngolokupha. Wena kambe ngubani oke wamuzwa ecela komunye ngale ngesontweni? Yebo ngilamanga Mephi lawe Sazini?"

"Kawulamanga sibili mama, lathi sesimangele ukuzwa uNkanyiso ecela iKhisimisi kithi," sekuvuma uSazini omunye wezintombi ezazikhona.

"Litsho kodwa lokho, angithi mina ngizwe abantu abanengi becela iKhisimisi kwabanye, omunye ungicelile lami khathesi ngisiza esontweni," sekuphendula uMephi ethi uvikela uNkanyiso.

"Atshi-ke Mephi mntanami," sekuphendula uMaThebe, "ka-

sitsho lathi ukuthi lokhu sekwaphela nya ebantwini bonke kodwa thina sikhuluma ngalaba abangena esontweni. Lawe uyakwazi ukuthi thina silibutho elizama ukuchitha izinto zonke zobumnyama.”

Abesesithi uSazini, “Nanto Mephi, kalivikwa kaSibanda.” Lukhale uhleko kungathi bonke baqunjwaqunjiwe.

“Ayi-ke sengizwile bakithi sengicela uxolo kini lonke nje. Phela kalibokwazi ukuthi thina siyinzalo yeNgodlweni khonale khatshana lempucuko, sazeni kambe thina ngaphandle kokutshona sitshayana lemihubhe,” luqalise njalo uhleko indlu yonke kungathi kutsha kuyavela.

UMephi abesesithi, “Akuvule ucingo lomoya ngapho mama kengifundise uNkanyiso ukujayiva lokhu eNgodlweni bagidiswa yimihubhe,” nanto uhleko njalo selubambile.

“Yebo kulungile lokho kodwa sizathi sisuka lapha siye ngale ngakoSiginya kengiyefundisa uMephi ukuthi intombi zakithi eNgodlweni ziyibamba njani imbokodo nxa sezichola amabele lokhu lapha kudliwa umgayiwa.” Mamo! sekuhleleka njalo, bayisa!

Laze lathambama ilanga kuyiso lesa kusonyelwana kuhlekwa engekho ocunukela omunye, wawungathi bonke badakiwe kanti hatshi badakwe ngumoya weKhisimisi nje qha.

Wayekuphekile umkamfundisi ukudla. Yena wayethenge umthetha ononileyo epulazini elalakhelene lenkomponi, inyama waseyidida lezihlahlakazana ezinmandi ayezilime engadini yakhe, wasephaka izinkwa ezimnandi ezilithanga ngombala lazo zididwe ngokunengi, okunye kuhamba kuyizigaqana ezimnyama sampukane, okwenza zaba mnandi zahlabusa olimini ngitsho lasemphinjani. Abaziyo bathi zibizwa ngokuthiwa ngamakhekhi kaKhisimisi, kasazi-ke kumbe bona bayakwazi, thina sibabaza nje ukuhlabusa kwazo kuphela.

Kwathi-ke selithambeme oMephi loNkanyiso bavaalelisa ngoba phela ngakibo kaMephi yayikhona iKhisimisi njalo uNkanyiso

wayengomunye wabanxusiweyo. Besaphuma ngekhaya komfundisi bahamba besenza sona lesiya esokusomelana behleka baze batshayane ngamahlombe, kukuhle kunjeya bephethwe likhoza leKhisimisi. Kodwa bathi ukudandalaza, lomuzi kamfundisi usulokhu usiya ngokusobela uhleko lwabo lwaselulokhu lusiya luncipha kwazise ukuthi lokusoma lakho kwasekudeda, kwaze kwathi phambili bazibona sebeke bahambe ibanga elide bethule kuze kusuke omunye atsho okuhlekisayo. Lakho okuhlekisayo kwakulokhu kubabalekela.

Kasikwazi ukuthi uMephi yena okwakumenza athule kwakuyini; kambe umuntu ezithulele yena uhamba laye engasakutshe-
langa anakana ngakho, ungakwazi yini ngaphandle kokuba ufunisele kuphela lakho kungakusizi ngalutho. Kodwa uNkanyiso yena wayesilwa lesilo esingaphakathi esasesimtshengise amabala onke abukekayo layingqabutho empilweni yomuntu. Yena-ke wayengasivumeli lesisilo ukuba enze intando yaso kodwa sasibonakala silamandla adlula awakhe futhi sesimthembise okunengi angahle abe yinkosi yakho uba eke wavuma ukubuswa yiso. Uthule nje ulwa laso lesisilo esivika, esibinda laso sike simengame.

Ekucineni wathi, "Kambe Mephi kubangelwa yini ukuthi ijaha kumbe intombi isuke ithande umuntu engelandaba layo lakancinyane?"

UMephi enwaye impumulo athi kambe njengoba ngalolusuku umhlaba wazalelwa uYesu mina-ke kuyini engizakuzalelwa. Aphendule ngelokuthi, "Khangela mnewethu, kakwenzeki ukuthi umuntu usuke wamthanda kube khona uvalo futhi. Yebo, kwesinye isikhathi kuyenzeka ukuba ungazikhathazi ngaye kodwa kungafika uthando luqeda konke obekukade kukhona kuwe ngaye."

"Pho, kambe wena uyabona ukuba abantu abanjalo bangahlalisana kuhle nxa bethe bathathana na?"

UMephi athi, "Kuhle sibili, phela uthando yilo oluzababopha," kazabe esaqeda inkulumo yakhe ngoba uNkanyiso wapha-

nga wawubona umlindi uMephi owasesiyangena kuwo ngakho wasewuvala masinyane.

Wasuka wasesithi, "A, a, a! he-e-e! Uyazi nje Mephi ukuthi sengenze insindabaphendule? UMaphephetha ubethe kangibofika kuye ngemuva kokudla kwemini ngingaphuthi. Usuzangisiza dadewethu ungicelele uthethelelo kubaba usayijeni njengoba sekufanele ngigijimele khona khathesi nje." Wazama ukumncenga uMephi ukuba bahambe bonke esitsho lokutsho ukuba uyise uzakuyamncengela. Phinde alalele uNkanyiso, kambe esezuze isango lokuphuma. Behlukana bobabili lowo ebambe eyakhe yedwa indlela lenhliziyo yakhe.

Kasumsindo oba khona enkomponi ngeKhisimisi. Abanye phela sebedakiwe sebezabakhohlwa ukuba ilizwe leli kasilabo okungaze bahambe betshotsha khona sekusebusuku. Abanye bayagida kukhale izingungu lezigubhu kuze kuhlwe. Kodwa lamuhla waphanga waqamuka umsindo ngoba indawo le yayisilumela ebusuku, kwathi lalabo abebekade bekwejisa bakhumbule izindlu zabo ngoba bengazi okungahle kubavelele.

Ebusuku kwenzakala into eyasuka yadanisa wonke umuntu. Kwathi nxa abantu sebeqala ukuthi babeke imihlubulo phansi kwezwakala intende yamatshe ijikijelwa ezindlini. Oke walalela unakabani esithi, "Akukhangele lokho okuphandle sekabantwana, indoda ingaqinisela nje size sife?" Wathi uyavula umnyango, wawuvala ilihlo elinye selipatshakile. Oke wathi kahle kengikhanyise isibane, wezwa esetshaywa zimvamva zengilazi leli ebelisewindini lamatshe esezingela nje angathi ivele iyindlu yawo.

Kanti kakupheleli lapho. Ekuseni kwabonakala ukuthi kwakulomonakalo owesabekayo. Izihlahla ezinengi ezazihlanyelwe nguMaphephetha phambi kwezindlu ziphahle izindlela zaphulwe zasakazwa phansi. Inkonxa lezi ezazihamba zibekwa ngemuva kwezindlu ukuze omama bangadubeki ukuswela lapha ababengachithela khona izibi lazo zazigxotshwe zagxotshwa zamuncana, yeka! Kwathi abantu besamangaliswe yilokho kwe-

zwakala sekubikwa izidumbu ezinengi zabantu ababefile begwazwa zingqamu abanye besakazwa ngamatshe.

Yaphela ngokunjalo iKhisimisi yeNungwa iphela abanye sekuyizinyembezi sebekhalela izihlobo zabo ezingasekho zibatshiye zisuthi kanti abanye bafa bengakwazi ukudla lemlonyeni. UNkanyiso laye wadabuka ukuzwa ukuba omunye walabo abafileyo kwakunguSazini Songo, intombi enhle kangakaya abekade esoma layo izolo kukuhle.

ISAPHELA 24

Ngalesi isikhathi abantu basebehlezi manzonzo lapha eNungwa ngenxa yezehlakalo ezasezande okwentethe kungekho osabikela omunye nxa eke wabona okubabazekayo. Into eyayisikhona kuwo wonke umuntu kwasekuyikuzifisela ukuphepha ezingozini insuku ngensuku, athi umuntu elibona litshona afise kungathi amadlozi akhe angalala emphahlile inxa zonke kanti liyothi liphuma kusasa esekhohliwe yikuthuthumela lokulobaloba okwayizolo esezinakanela ngomsebenzi wakhe owalelo ilanga. Abantu abanengi baqala manje ukugijimela kuSithole, inyanga yoMtshangane eyayihlala lapha, ukuyofuna izintelezi zokubaphathisa ekuzivikeleni kulezizingozi.

USithole lo yayiyinyanga edume kakhulu kulo lonke lalapha ngenxa yokwelapha kwakhe izifo zamaphoso. Abanye babelanda kakhulu inhlangano kuye besithi ikhulisa kuhle ikhaba njalo yenza ukuba uthi lanxa ubuzuze ihlekana nje lamabele ekuvuneni kwakho, kuthi usuwafake esiphaleni ande uwadle aze eqise isikhathi wena obuthi azaphela ngaso. Abanengi njalo babesiya kuye ukumcela azobethela imizi yabo njengoba isibethelo sakhe sasikhawulisa abathakathi. Umthakathi wayengangeni kulowomuzi obethelwe nguye ngoba wayethi nxa ebanga khona abesebona inkalakatha yegusu, angabesazi lapha avela khona lalapha

aya khona aze aselwe eselokhu entula lelizwe. Ngubani owaye-
ngasiyekela isibethelo esinjalo? Waqala ukunotha kwaze kwathi
loba wayehlezi esilungwini kodwa imilaga yakhe eyenkomo
kayaphela emizini yabantu ababegqagqele inkomponi.

USithole wayengelaphi kodwa, wayephethe lokutshaya ama-
thambo, yena-ke ephethe ulwandle lolu olwalusetshenziswa
ngamaNdebele esavela ezansi. Wayengakwazi yena ukutshona
ekubuza ukuba uhamba ngani, wawusithi uhlala phansi nje
abewaphosa esitsho ngesiTshangane sakwabo, anikine ikhanda
ehleka, uyathi esuka lapho abekutshela konke ohamba ngakho
aze ege akutshela ibizo lesibongo sakho kanye lezintombi ezake
zakukhomba ebujaheni bakho, atsho futhi lapho zikhonza khona
kulamhla lokuba zisakukhumbula yini.

Ngenxa yalemisebenzi yakhe engaka eyayikholwa ngabantu
walanjukelwa ngabantu ababevela kude besiyafuna impilo kuye
behamba belala amalombolombo ngoba besithi kakunani kho-
nokho uba bezazuza imputshana ezake yehlise lobuthongo
okwelanga elilodwa imbala.

Kodwa-ke ayekhona amadoda amabili ayebonakala engasa-
hlalanga kuhle lakancinyane. Omunye wala amadoda kwaku-
ngumfundisi owayesanda kwehlelwa yisimanga esingazange sibe
khona kubani, lokhu kwasekumenze wabhodlokala kanti ibiyi-
ndoda elesidumbu esikhuluphele ngabomo sona singakhulupha-
langa. Ihlazo leli elingaka lokugetshengwa lalimkhathaza emo-
yeni wakhe lanxa wayengakukhulumi kubani. Kambe umuntu
onjengaye wayengakukhuluma esuse ngani njengoba babungayi-
sibunxuma nje wayeyimvu. Njalo wayengasuye umuntu othanda
ukukhuluma ngenhlupheko zakhe; wayeqe aphaathe ezakho edi-
nga lamano angakusiza ngawo.

Omunye wayenguPhetheni, uSibanda, usayijeni wenkomponi.
Yena-ke wayengahlutshwa yilokhu okwakuyabulisa ilizwe lonke
kodwa wayehlutshwa nguNkanyiso loMephi. Wayemthanda ka-
khulu umfana lo ngenxa yesimilo sakhe, efisa ukuba angahle
athathe indodakazi yakhe. Wayesezame ngezindlela ezinengi

ukuba abahlanganise kodwa umfana lo wayelokhu embhidabhida, athi umphethe ngezandla zonke kodwa ambone esephunyukile kwelesiga sikaMzondiwa owayembiza ngokuthi nguPhunyuka-bemphethe, uMabuyazibhonsa.

Khathesi wayesefuna isisinga sokumkhuleka esiqinileyo ukuze angaphindi futhi ukuphunyuka. Wayezasithatha ngaphi? Waya wanakana waze wakhumbula ukuba kenje wathembisa uNkanyiso ukuba uzake athathe intonga ayokuzwa ngomnyama lowaya owamehlela eGwanda. Wawazuza-ke amangenanjani, wathi lothu waqonda ngakoSithole ekuseni kakhulu ukuze abuye kulesikhathi sokuya emsebenzini.

Wayesithi ufuna ukufika uSithole esalele ukuze avulwe nguye amathambo esesebukhali kodwa wamangala nxa ethi usondela endlini kaSithole wezwa sekuyibuwehlewehle iTshangana seliweleketa liwabhula lize liwafolise igwayi. Mamo! kanti ngubani oselapha? Abantu abatshaya amathambo kabalamfihlo ngoba uba uke wafika ephakathi kwawo uyayaqhubeke ophe lapha emlonyeni engakunanzile wena angathi uthi lawe akuzizwele osekhwele phezu kwale indoda. Kwabanjalo-ke kuPhetheni wazizwela konke lokho ayelokukuzwa kulandwa ngamathambo lanxa yena wayehlezi phandle.

Kodwa-ke kasakuzwanga konke, wakukha phakathi ngoba wathi ekhuleka nje uSithole wayesesiya ekupheleni. Kodwa lokho akuzwayo kwamenza wenwaya impumulo waze waphumisela wathi, "Ungaphi-ke uNkanyiso lamuhla azozibonela?" Khonokho wabona umfundisi esephuma endlini, phela wayesegedile aye hamba ngakho. Amehlo akhe ayesengamanye, kambe ukukhandwa yindoda ebaleni elinje kungekho lapha ongaphephela khona. Waswela lomlomo owokumbingelela kwathi lanxa usayijeni ethi ukhuluma laye wayelokhu esethuka njengomuntu olunywe yimamba.

Pho, oPhetheni bona babesethukani lokhu wawuvele ungumsebenzi wakhe. Wangena endlini wafike wanaba waphosa umhlahlo laphaya lapha amathambo ayebuthelelwe khona. La-

wabutha iTshangana lakoGasa lathi, "Ewe tshirume ita tiwone." Lawathi khalakahla phansi, labuye lathi, "Iwe tshikadzi tawurawo zwaunazwo. Labuye lawathi khalakahla phansi. Lokho wakwenza kanengi uSithole ekhuluma okunengi uPhetheni aye- ngakuzwa kuthe ekucineni wathi, "Uyabona Sibanda, amathambo ami angitshela ngomfana ofisa athathe umntanakho. Kodwa usuzame ngezindlela ezinengi langezihlahla ezinengi ukuba umthobe, kathobeki, uyilifalivuke futhi kasoze amthathe umntanakho loba usuthanda. Uyafuna ngiye phambili?"

Ngubani ongasuye uPhetheni owayengabe esaya phambili indaba yona isiyenekwe phambi kwakhe kanje? Kodwa yena wamncenga ukuba amsize ngezihlahla angabe uyazazi ezamaphupho hlezi mhlawumbe aqabuke emzuza lowo ayemfisa ngamnyama amehlo. Lembala wakuzuza lokho wasevalelisa.

Uthe engakabi khatshana wabona nangu umfundisi esemhlangabeza ngoba wayelokhu emlindle laphaya ukuba ake akhulume laye. Wafika kuye wathula okwesikhathi esithile ekhangele laphaya ezicholo zezindlu ingathi kukhona akubukayo, kwaze kwathi ekucineni wavula umlomo wakhe ngelithi, "Sibanda, ngiyakwazi ukuthi uyindoda endala engelaphaphu. Mina bengingafuni ukuba ngibonwe ngumuntu lapha ongifice khona kodwa wena usubhidlize ithemba lami kulokho ngakho ngiyakucela baba, wena owangithuba ngisidla amagundwane ukuba ungangilimazi ngokuxoxa lokho okubonileyo. Ngithembise baba kakhokho ukuba kawusoze ungilahle."

Waye engasakhangeleki umfundisi, esengonethwe lizulu kanti phezulu lapha licwethule bha. Usayijeni wathi, "Awu! awu! awu! mfundisi! Ungesabi lokho ngoba yikho ukusila kwendoda. Angithi lami ngivela khona nje, thina kasikwethuki sibili. Ayi-ke njengokucela kwakho ngiyathembisa ukuba kawusoze uzwe umuntu ekubuza ngakho esithi utshelwe ngusayijeni. Ngimdala kakhulu mina kulezizinto mfundisi, njalo aluba ikhona imithi oyifuna kimi ungabokwesaba ukuzayidinga ngoba lokho kuza- kuba ngokwethu sobabili."

Wawabonga amazwi kaSibanda amahle kangaka umfundisi amnika isibindi waschwatsha isikhwama sakhe esesiqhubela uPhetheni esithi, "Nanku engikubonga ngakho Sibanda ukungisiza kwakho. Kangitsho ukuthi ngiyakuthenga, atshi baba, futhi kayisiyo imvalamlomo, yisibongo nje kuphela." Wasithatha uPhetheni wasiphenduphendula, wasebonga, kwasekuba yikwehlukana kwabo yena-ke esesifake esikhwameni sebhathshi yakhe, esekhohliwe ngumfundisi kodwa esezinakanela okwakhe loNkanyiso lendodakazi yakhe uMephi.

ISAHLUKO 25

UPhetheni wafisa kakhulu ukubonana loNkanyiso ngohambo lwakhe kodwa wahlulwa ngumsebenzi ayelawo, kwathi lantambama esekhumukile emsebenzini wayasusa ibhabhalazi koMbuzini, kwathi-ke ihuha lotshwala nanko selimbopha kwaze kwahlwa wasesiyalala. UNkanyiso wayengamfuneli ukumtshela ngabehambe ngakho — wayezamtshelani lokhu uhambo lwakhe lwaba lamathunzi — wayethi ufuna ukumxoxela ngakubone kusenziwa ngumfundisi wakhe lowo ayeziqhayisa ngaye angathi usenguMlimu. Phela wayesekhohliwe ukuthi umfundisi umthembiseni.

Ebusuku balelolanga kwenzakala imbedumehlwana eyabangela uPhetheni akhohlwe okwensukwana ukufisa ukulandisela uNkanyiso lokho okwakusenhliziyweni yakhe. Sesibonile sonke ukuba izinto zasezimi njani lapha eNungwa, abantu besifa okwentethe bengazange bazibike ndawo okwaze kwabangela abanengi ukuhlala ezindlini zabo nxa sekumathunzi.

Kodwa inhliziyu zabantu kazifanani, abanye kuyakuthi kuyiwele bona baphambane labanye okwamangabuzane, wona inkomo zithi zisiyale abeqhuda esiyala. Babe khona abanye ababezihambela nje ebusuku lapha angathi ilizwe lilungile njengezolo,

kwala lanxa abanye bebakhuza bebakhumbuza ngosibanibani abafa labo bezihambela ebusuku njengabo.

Emini lalizitshisela elenkosi kukhala isidlonono kodwa wonke umuntu wayebona ukuba kaliyikutshona lingehlanga ngoba lalilazele, lesikhudumezi singesezulu. Lonela ukutshona ilanga lana izulu elesabekayo, phandle lapha kwaba zimpophoma zodwa kwezwakala amaxoxo lamadlamedlu esekhonya ezifuleni ebonga amanzi la awafikela engazi lapha avela khona. Umnyama owaba lapho wawungowempisi, abantu babehamba betshayana ngezifuba ngoba kabasakuboni okuphambi kwabo.

Uthi-ke uNjini eseyilanda indaba eyabehlelayo ngalobobusuku, wayehamba labangane bakhe bevela ngakuleliyana iphetsheya lesifudlana lesi esasidabula phakathi komuzi, bathe bethi ukuwela kuso besifika singenisa babona nampa abantu abane bemi ngakuleliya iphetsheya abaya ngakulo kanti labobantu ngotsotsi. Babona ukuba ukufa sekubathaphe ngamehlo sekufanele labo bafe bezilwele. Uthi badobha imbokodo zamatshe babaqonda. Kabaphuzanga otsotsi, babona ngoba omunye wabo esendende emanzini. Yaqala-ke impi enkulu, otsotsi bebagwaza ngezingqamu bona bebakhahlaza ngamatshe. Ekucineni kwasala yena yedwa lotsotsi oyedwa, kwabonakala ukuba omunye kafe. Kazabe esaphuza uNjini, wambeka ngesigudanga selitshe esifubeni wayawela laphaya wabovula ngelizwi lokufa. Kulapho-ke uNjini esecela ezinyaweni eseqonda ukuyahlaba umkhosi kosa-yijeni ukuthi nampa abantu sebephelile.

Ukhona yini owayesaphumela phandle ngalezinsuku? USibanda laye walinda ukusa, kwathi sekusile wasesiyamangala enkambeni. Ngenxa yokuba umfudlana lowo wasala ugcwala, akufunyanwanga izidumbu zonke ngaphandle kwesisodwa esomngane kaNjini lezimbili ezabotsotsi. Amanye amapholisa ehla lomfula ethi kumbe angaqabuka ebona ezinye phinde azibone ngaphandle kwesinye esikatsotsi esaficwa siganxele esihlahleni phakathi komfula lapha usungenisa kuMzingwane.

Kakho umuntu owakhathazeka kakhulu ngalendaba njengo-Nkanyiso. Wacela ukuphiwa iviki engasebenzi ukuze aphathisane lamapholisa ukuze kuthi mhlawumbe abone isidumbu sika-Mzondiwa ngoba labo abasebebonakele izidumbu zabo babe ngabangane bakhe, kodwa kakumsizanga ngalutho lokho. Esephelelwe yiwo wonke amano wahlala phansi waloba ugwalo kusekaMzondiwa emazisa ngokufa kwakhe okubi kangaka.

Ukudla kwakungasangeni khathesi kuNkanyiso, inyembezi lezi sezihlala zithonta esezewakhohlwa layisonto okweviki ezimbili, waze wayolandwa nguMaThebe kwenye isonto emkhumbuza ngamazwi eNkosi athi, "Wozani kimi lonke elidiniweyo, lelikhatheleyo ngizakuliphumuza."

ISAHLUKO 26

Kwedlula iviki ezintathu kwenzeke lesosimanga sokufa kwabantu kanye lotsotsi abantu basebeqala ukulibala, sebekhumbula imisebenzi yabo lezinto zabo ezinengi ezasezimiswe yilowomhlola. Ukwesaba otsotsi ebusuku kwaqala manje ukucitsha abantu sebekwejiselana ebusuku lezingane lezi ezicathulayo seziziphumela phandle kusihlwa njengokuthanda kwazo.

Ngeviki yesine ngoLwesine lwayo uNkanyiso wathi eseqedile ukudla kwakhe kwakusihlwa wathatha isihlabelo sakhe wathi esecambalele eziwalweni zakhe watshotsha izingoma njengokwenza kwakhe nxa kungekho ulutho oluke lwamphazamisa. Wayezithanda ingoma zeHabe njengaye wonke umuntu nxa eke wezwa ingoma zenye isonto angakhonzi kuyo. Futhi nxa ehlabela ingoma zesonto usizi lwaluphela lonke kuye laye azizwe engumuntu, kuthi lanxa eselala ubuthongo behle alale obuka-Bhuka aze avuswe ngumtshina usukhala ekuseni ukhumbuza bonke abantu ukuba kusile manje, indoda kayilahle ingubo ingene ebhatshini.

Kwathi esazitshotshela nje ekhohliwe yikho konke wezwa ilizwi emnyango lisithi, “Akuvule isivalo bo weNkanyiso.” We-thuka esizwa ukuba yilizwi likaPhetheni, emangala ukuba kun-gaba yini okumletha lapha ebusuku. Laye usayijeni wa-kubona lokho wasesithi, “Ungethuki mntanami ukungibona ngifika ngalesi isikhathi, phela izigebenga ebezikade zibulala abantu ebusuku kazisekho kuleli seziqedwe nguNjini.”

UNkanyiso wathi, “Ayi-e, baba musukukuphatha lokho ngo-ba mina kungikhumbuza ngoMzondiwa engingaselakumbona futhi lapha emhlabeni.”

“Ngiyakuzwa mntanami lokho,” sekusitsho uPhetheni ephu-mputha umfece wegwayi ezambeni zakhe engasawazi lapha awufake khona. “Ngiyezwa sibili njalo lami sengizisola ngo-kutsho kwami Nkanyiso. Ngithe kengizokwethekelela lamuhla kesixoxe njengayizolo. Uyazi lawe ukuthi khathesi kasisase-benzi ndawonye njengakuqala ngakho sesikhanukana. Mina ngi-yakuthanda kakhulu, futhi ngingathi kangiphosisi ukuthi lapha eNungwa kakho okuthanda njengami. Ulutho lunye lapha esi-suka sahlukane khona, kodwa kakunani lokho. Hawu! kanti igwayi lami ngilitheni Nkanyiso? Bengithi ngilithethe, kambe ngabe lisele ekhaya? A, nanti kulesi isamba, oh! ubudala bula-manyala, ngidinga ulutho lona lukimi angathi umuntu angaze ayotshaya amathambo he — he —he!”

“Kambe Sibanda yikuthi amathambo lawa uyawakholwa ukuba aleqiniso?” sekubuza uNkanyiso ebobotheka. “Sonke isi-khathi nxa ukhuluma ngawo uwenza into eqakathekileyo kunga-thi umuntu angesile ngaphandle kwawo, kanti-ke thina siyazisi-lela ngaphandle kwawo.” UNkanyiso wayengazi ukuthi umbuzo wakhe lowo umumethe insindabaphendule, uba wayekwazi waye-ngeke awubuze lakancu. Ayekulindele yena yikuba usayijeni uzaphutsha ayele amtshele ngobudala bakhe lokufanele akwenze aphephe ezingozini zabathakathi. Kodwa kakubanga njalo la-muhla.

“Njengokubuza kwakho ngizakutshela ngenye indaba eza-kwenza lawe ubone ukuba kakusimi ngedwa engiwathembileyo. Indaba le isilensuku yenzekile njalo ngabe kade ngakutshela ngayo, indaba ngasuke ngaphasazwa yisimanga lesi esisanda kwedlula.” Wathi esetsho njalo wathula wafola igwayi lakhe elamthimulisa waze wayafinya phandle. Uthe esebuyile wathi, “Igwayi leli liyangithimulisa njengomuntu ofunda ukubhema, kambe ngabe kukhona amadlozi akudingayo? Ayi-ke ngizakubona lokho nxa kungiqondile.

“Ngike ngaya kuSithole, Nkanyiso, inyanga yalapha elodumo, ngifuna ukuba akangikhangelele okunye okwakungihlupha. Ngivuke ekuseni kakhulu ukuze ngitshetshe ukubuya ngikhumbule umsebenzi. Mina bengithemba ukuba ngizamfica esalele kodwa ngimangele sengifika ukuzwa sekuyibuwehlewehle, ngathi kambe yenalo osetshaya amathambo ekuseni lokhu angaba ngumuntu ovela ngaphi. Ngasengitshetsha ukumazi ngokuzwa okunukwa ngamathambo ukuba ngumfundisi. Into nje indaba yakhe ngayikha phakathi ngoba ngathi ngifika kwasekukade beqalile. Inhlamvu engizizwileyo nje kuphela yilezi zokuba amathambo athi umnyama ulawo ngoba kulethunzi phambi kwakhe ngoba sekuyiminyaka emibili engathetheli, njalo udondolo lukayise sekufuneka alususe abeke olunye. Yikho qha engakuzwayo.”

UNkanyiso athi kanti ubehleka waqala ukuthukuthela ngoba esebona ukuba uSibanda udinga ukumgwenxa ngokufaka umfundisi phakathi. Wakubona lokho usayijeni ngoba basebefundene ububili babo, kazabe esamnika ithuba njengoba wayengakayiqedi indaba yakhe. Waseqhubeka-ke.

“Kuthe ukuba eseqedile umfundisi waphuma lami ngasengingena-ke. Kodwa ngithe sengisiya ekhaya ngamfica engilindele, wasengipha lesisamba; nansi akusibone lawe ubuhle baso, wangincenga ukuba ngingatsheli muntu.” Sasisihle kakhulu lesisamba njalo uNkanyiso wahle wasazi ngoba wayesesibone kanengi kumfundisi ephathele kiso imali. UPhetheni sasimehlula ukuvulwa kwaso, wasecela uNkanyiso ukumvulela.

“Mamo, Nkanyiso! Nansi incwadi phakathi kwaso. Kambe umfundisi ubengaze angiphe lencwadi ngaphandle kokuba efuna ukuba ngizwe lami ekukhulumayo? Akungibalele mntanami lokhu lina lilamehlo asesebukhali.” Waqala wala uNkanyiso imikhumbulo yakhe isiphithizela lapha ekhanda kodwa wezwa kusithi kayibale kanti kusaseleni okwedlulayo. Waqunga isibindi wayivula amehlo akhe asuka antantatha phezu kwayo. Nansi incwadi leyo ilokhu ilamazwi ayo wonke:

“Mfowethu othandekayo,

Thina sonke sidanile ukuzwa ngesimanga esikwehleleyo. Njengokucela kwakho ngiyile emhlahlo lapho okubanjwe khona amadlozi. Umhlahlo uthi uke wahlala lohlanya lomfana olusuke lwakuhlupha lukuthathela lezimali. Amadlozi yiwo aletha lolohlanya ngoba kawusathetheli, njalo lodondolo lukababa kudingeka lususwe kubekwe olutsha.

Ngenxa yokungananzi kwakho lezizinto amadlozi azondile ngakho aselethe ithunzi eselukusibekele. Yiwo futhi akuthathe akufaka phakathi kwezigangi ezikuyangise ngehlazo elesabekayo kanti kukhulu okuzayo phezu kwakho okungelamkhosi uba uke wadelela.

Ngiyakuncenga-ke mfowethu ukuba phambi kwakho konke akuzame ukuya emhlahlo lawe, ngasese, ukuze sibone ukuba inqina iyahlangana na, andubana silungise konke lokho okuthiwa kulungiswe.

Yanga izingane zonke,

Yimina umfowenu,

uSilo Fuyana.”

Wathi ukuba ayiqede ukuyibala incwadi uPhetheni wachatheka igwayi emfeceni obukade usesandleni sakhe wasewuhlohla kuhle esambeni sebhulugwe kungathi ngumuntu othe hamba kuhle mfece wami, okwakho sekuphelile manje. Walifola kahle igwayi lakhe ngesinwe engaliwalazeleli amehlo akhe ethe ntsho

kuNkanyiso kwazise ukuthi kunengi ayefisa ukukhuluma ngakho kuye. Amehlo akhe ayegcwele ukujabula njengendoda ethi isiyakondla imijibila yayo ifice kubanjwe ithole lomtshwayeli elinone kabi.

Sesibonile ukuba uPhetheni wayemthanda kangakanani uNkanyiso lokuba isifiso sakhe ngaye sasiyini, sesibonile njalo ukuba kwakuyini uPhetheni ayekufica kuswelekile kuNkanyiso waze wazimisela ukumdonselela kukho, kodwa simbonile uNkanyiso ukuba yena ubemi ngaphi ngakho lamuhla uPhetheni wayengasadingi lokudinga, esekubona obala ukuthamba kukaNkanyiso ngoba nangu esemtshaye ekhanda. Uthule nje ezibhemela igwayi lakhe wayedinga ilizwi azakumcobodisa ngalo ukuze angaphindi alulame futhi.

UNkanyiso laye ethule nje ulowakhe umcabango futhi kawumunye belo. Wakhumbula zonke izinto ezimehlele elapha esilungwini, wakhumbula izilingo ezinengi ebezisiza kuye ngokulandelana, wakhumbula ngenkohliso evame kubakhokheli besonto eyayisiziveze obala ngambala ayo wonke, waqala ukufikelwa yibuthakathaka obunzima obasuka bamcoba izitho zakhe laye waze wazizwa esephethshulwa yintshongolo yodwa nje.

Incwadi eyayilokhu isezandleni zakhe wayibuka wayibuka eyiphenduphendula kungathi kukhona azabuye akubone kiyo okulandula lokho ayesekubalile, kwathi ekucineni wayiqhubela usayijeni esithi, “Sibanda, ngiyawakhumbula lamuhla amazwi akho owawakhuluma kimi usithi ubudala yikubona okunengi, njalo ngiyakhumbula ukungilaya kwakho usithi ngiseyingane ekhasela eziko. Zonke izinto owangilaya ngazo, baba, lamuhla zigcwalisiwe. Kodwa ngingekutshale lutho khathesi Sibanda ngoba umoya wami ukhathazekile, buya kusasa ngaso sonalesi isikhathi ngoba mhlawumbe kusasa ngingabe sengilawo amandla.”

Ayi-ke, uSibanda laye wenza ubudala wamlalela uNkanyiso wathi lothu wasesithi, “Awu! ngiyezwa mntanejaha laseNgo-

dlweni, ngiyakuzwa sibili mntanami. A, usuzalala kuhle jaha lezansi, sizabonana kusile,” wasesiyazibekelela endlini yakhe.

Wonela ukuthi sithe uPhetheni uNkanyiso wasevala emnyango esekhumbula ngalesisimanga, wazizwa esefuthelana kanti izinyembezi lazo sezifohlile lapha bezivalelwe khona. Wakhala waze wathula ngoba inyembezi seziphelile ezigxingini zazo. Wazama ukulala kodwa akwalaleka, wabayathe uyanakana angakwenza lakho akwavuma, khathesi waseqonda ukuqutha phezu kweziwalo zakhe ngoba kungasekho angakwenza waze wazuza isihlambu esasingafike emkhutsheni.

Phakathi kobusuku waphaphama wazizwa ekhathele njengomuntu obekade ehlinza inkomo eyedwa. Kwathi-ke esahlezi khonapho wafikelwa ngumkhumbulo wokuba kusasa lokhu okusayo ayevalelisana loMaphephetha abuyele ekhaya. Lo umkhumbulo wabonakala ufanele njengoba iNungwa isimalile, uthe esezimisele kuwo wezwa lobuthongo sebubuya ngamandla, wagexa kabili, kathathu, zaya, walala wafa.

Kusasa waqoqa zonke izintwana zakhe wasesiya ewofisini likaMaphephetha lapho afica edingeka ngamehlo abomvu. Wathi esamuthi nhla uMaphephetha wayemqhubela iphetshana esithi, “Nkanyiso, nangu locingo kawena, muhle wena bala yena manje.” Lakanye waluvula izandla zakhe lezi seziqhaqhazela ngoba ucingo yinto esingayithandiyo sonke. Uye uthi nxa usaluzuza ukhwabithe kakhulu ukulubala kodwa kuthi lapha usuluvulile ubusufisa angathi kungaba khona ongalubala mandulo wena ubususizwa ngaye ukuba luthini.

Wathi eseluvulile wafica lamazwi: “Buya masinya ekhaya sengiphumile ekubotshweni ngifuna ufunde. Uyihlo.” Kwathi dlwe eselufundile, lendlela yakhe eya ekhaya yakhanya ivulekile, kodwa kakubanga yinto elula ukuba amenze uMaphephetha amvumele. Ekucineni wamvumela esebona ukuzimisela kwakhe, wasesithi, “Sikhathi wena qedile lo kufunda kawena, wena yazibuya lapha futhi, mina nika wena gudu msebenzi. Wena yizwa?”

Watshetsha wayagada imota eyayisimalungana lokusuka, yaye yamhlala eGwanda lapho afika wagada enye eyaze yamehlisa emmangweni wakibo. Wayitshiya-ke iNungwa eyayingameva omkhaya uNkanyiso, wayitshiya engavalelisanga lamuntu njengesela. Wahamba ezincweba njalonjalo ngoba wayengakho lwa ukuba iNungwa useyifulathele, ezifica engophuphayo nje.

Wathi esebona ilizwe lakibo wathaba angathi uphumele esibayeni senkosi ngoba esebona ukuba ngemuva kwesikhatshana nje uzabe esexoxa labanawakhe, kodwa wathi ukubona intaba ephansi komuzi wakibo kaMzondiwa lwaqala njalo usizi ukubuya, esenakana ngokufa kwakhe langesidumbu sakhe esingabonakalanga. Wabona kufanele aqale aye khona ukuyabalilela lokubalandisela ngakho konke ayekwazi.

UsekaMzondiwa wamfica ehlezi emthunzini wesihlahla ngaphandle komuzi ezibazela ingiga yakhe ingathi kakufiwe. Wathi ukuba ambone wathi, “Kanti kwenzenjani Nkanyiso, lonke likhanya sengathi liyabaleka?”

“Utsho ngani baba?”

“Ngitsho phela uMzondiwa laye ubelapha, lawe usufikile enyaweni zakhe.”

“Uthini? U... u... uMz... Uthini baba?” UNkanyiso wayesetshwabhe esesenziwa yilokhu osekukhulunywa likhehla elingusekaMzondiwa engakwazi ukuthi kutshoni.

Wasesithi, “Wo! besengikhohliwe ukuthi kenje nguwe owangigwalela incwadi ungazisa ngokufa kukaMzondiwa. Ngizakutshela ukuba kwenzenjani.” Wasebeka ingiga yakhe laphaya okwakulelanga, esedumela imbenge yakhe esithi mothu, waseyibeka njalo phansi.

“Incwadi yakho yafika kuhle kimi, ngasengicela umntanenduna yakithi uKhuzwayo ukungibalela. Sengizwile ukungibikela kwakho ngokufa kukaMzondiwa ngatshela umkami lendlu yami yonke kanye lezinini zami njalo lomakhelwana bami. Kwaba yinto ebuhlungu kithi sonke ukuzwa lokho, kwathi-ke njengo-

mkhubo wethu thina abantu abamnyama, sadla inkubalo, inhli-ziyo zethu zadela sesisazi ukuba lowo useyehlangana lamadlozi.

“Ngathi ngihlezi khonapha lapha ongifice khona ngelinye ilanga insuku zingakabi ngaki sikuzwile lokho ngabona nangu uMzondiwa efika ekhwele umqobotsho. Ngethuka ukubona umuntu osefile, ngaphenduka ngaba mnyama ngisenziwa ngumhlolo ongazange ube khona ilizwe lokhu ladabukayo. Ngathi ngisamangele ngisesaba lokuvula umlomo wami hlezi ngikhulume lesituhwane wasesithi, ‘Nangu usefikile baba uMzondiwa, ifalivuke njengempukunyoni. Ungamangali yimi umntanakho.’ Ngathi ngizama ukukhuluma sala isikhwehlela ngaze ngasikhupha. Ngasengisithi, ‘Mntanami, Mzondiwa, nguwe yini kumbe njalo ngiyaphupha?’ ‘Wena kawuboni ngani ukuthi yimi? Pho, ubaba usezaba ngubani wena usungilandula na?’ Ngaqhubeka ngathi, ‘Kanti kwenzenjani Mzondiwa, akungitshele mntanami? Thina samkela incwadi evela kumnakwenu uNkanyiso esibikela ngokufa kwakho.’

Kazabe esangivumela ukuya phambili. Wathi esuka lapho wathi kimi, ‘Khangela baba, ukukhuluma izinto ezinengi silokhu sibala amabala engwe akusizi hlezi ingwe leyo iseqele isifohloze sonke. Kangifanga mina nanku ngikhona. Ye, abanye bafa liqini-so lelo. Kodwa uba kuke kwezwakala ukuba ngiyasila, ngizidlela amabele, amapholisa angangenza kubi, futhi ngingabulawa ngoba iNungwa isigcwele amathambo ngenxa yami. Ngilapha nje kwaziwa ngubani, hlezi am anxusa ayangidinga aselanda umkhondo wami. Ngakho sengihamba khathesi nje.’ Ngathi-ke mina, ‘Uthini? Ungahamba njani unyoko engakubonanga? Futhi thina sesadla inkubalo zakho ngakho bekufanele ulungiswe ngemithi kuqala.’ Uthe ephendula wayethi, ‘Okwenkubalo lokho lakwenza ngobuhwaba benu. Ngingelindele umama, angithi ngikutshela ngathi engxenye am anxusa ayangilandela. Wena ufuna ngife, yi? Nanzi imphahla zami uzazigcina ngize ngibuye eGoli.’ Wathi eqeda ukutsho lokho wayesuka nanguya esehamba.

Woza ngekhaya uyozibona lezompahla.” Phakathi kwalezi-

impahla uNkanyiso wakhanyelwa yisudu kaSihluku yonaleyana eyacatsha mzu kwana etshada. Wakubona khathesi ukuba imihlolo yonke ebikhona futhifuthi eNungwa ibidalwa yinsizwa yakibo uMzondiwa, kwasekubuya bonke ubuhlungu lobuya abekade esithi usebutshiye eNungwa. Kakukho ayengabe esakulandisa ngoMzondiwa kuyise ngoba lenyembezi zasezifuna ukuwohloka, ngakho wavalelisa esithi uzakubuya azomlandisela kuhle ngoMzondiwa eseke waphumula.

Wahamba-ke uNkanyiso ngakibo esenethwe njengenkukhu kwaze kwathi labanawakhe baphumisela besithi khathesi umnqwabo kaselamusa njengakuqala ngoba bembona ebuthukuthuku.

ISAHLUKO 27

Khathesi sesifikile lapha indaba yezinsizwa zaseNgodlweni iphelela khona. Sibabonile bobabili befika esilungwini njalo sabona ukuba baphatheka njani khona. Thina-ke okwethu sesikugqibile sesikutshiya kini ukuba lilande ngembangela yalelibanga elingaka lomahluko empilweni yabo besesilungwini. Kodwa singakanyamalali sithe kuyimfanelo yethu ukuthi silande ngoku-fitshane isiphetho sabanye balabo esibone ukuthi libaqakathele.

UMzondiwa kaziwa ukuba waphetha ngani. Ngemuva kwenyanga esenyamalele kwafika enye indoda yeBukaka eyakhe phansi koNgulukudela, yathi ixoxa etshwaleni belima lokuhlakula elakokaZibi, uMaNcube, owayethethwe nguNtusi, umntanomzawakhe kaMzondiwa, yathi-ke lendoda yathi izingela ekuseni nje ngelinye ilanga yathi iphosa amehlo ayo ngakuleliyana iphetsheya — phela yayiphansi komfula iNgulukudela eyayigcwele ithe kliki — yabona izilwane zixotsha izinsizwa ezintathu. Kuthe ezimbili lezi zazibamba zazifohloza emehlweni akhe, kodwa enye yawugibela umqobotsho wayo yanyamalala ngale kwamahlathi.

UsekaMzondiwa wathi ekuzwa lokho wathi, “We mfokaDayiza, uyangizwisa lokho?” esebiza unakaMzondiwa. “Angithi inkubalo zikaMzondiwa kade zadliwa, kakusafanele zidliwe futhi, sekuphelile.

Abantu bambuza ukuba ubesitshoni ngalokho, yena wabatshela ukuba uyakholwa yena ukuthi indodana yakhe yayingomunye wabo lababantu ngoba yathi isihamba yamtshela ukuba indlela yakhe yeGoli uyibambisene labanakwabo ababili futhi lesikhathi sokuhamba kwabo sasivumelana lalesi esoMkaka. Balinga abantu ukulahlisa umoya wakhe kulokho kodwa yena wajinga esithi, “Uyezwa yini kaDayiza? Lanxa sengifile lingaqali ukudla inkubalo zikaMzondiwa uba like lezwa ngaye, kade sazidla.”

UNkanyiso wayaqeda izifundo zakhe, uthe eseqede indima yesithandathu ekufundeni kwakhe wasesiya esikolo sikaHulumende esokufundela imisebenzi esiseMzingwane esesiyafundela ubulimisi, umsebenzi ayewuthanda kakhulu lasebuntwaneni bakhe. Esekhulile wathatha intombi enhle kakhulu eyakoMloyi. Kodwa yayikhona into eyayihlezi imhlupha emoyeni wakhe, wayehlala enakana ngenkohliso eyayicatshe ngaphakathi kwemiduli yezindlu zokusontela eyayibonakala isanda ngokuhamba kwezinsuku. Ekucineni walahla umsezenzi wokulimisa wayafundela ubufundisi ngoba wayesezimisele ukulwa layo inkohliso leyo. Waba ngumfundisi odumileyo ozondana lokuzenzisa lokunye okunje. Kodwa kakholiswanga yikuqhuba kwebandla lakibo eleLandani, kungakho wamisa elakhe ibandla lophumo elalisonganyelwa nguye uqobo, elaba lamandla ekusebenzeni esaphila kodwa kwathi ekufeni kwakhe lalo lanyamalala.

UPhetheni, usayijeni waseNungwa yena-ke kakuthathanga isikhathi eside ngemuva kokuhamba kukaNkanyiso ukuba kube sobala ayekuphethethe. Ubunyanga bamkhakhamezela waze wabona ukuba ukuhlala esilungwini kakusamfanelanga ngakho wayakwakha umuzi kibo eSizindeneni lapho afika waba ngumnumzana ngenxa yokukhuphuka okwalethwa yizihlahla zakhe.

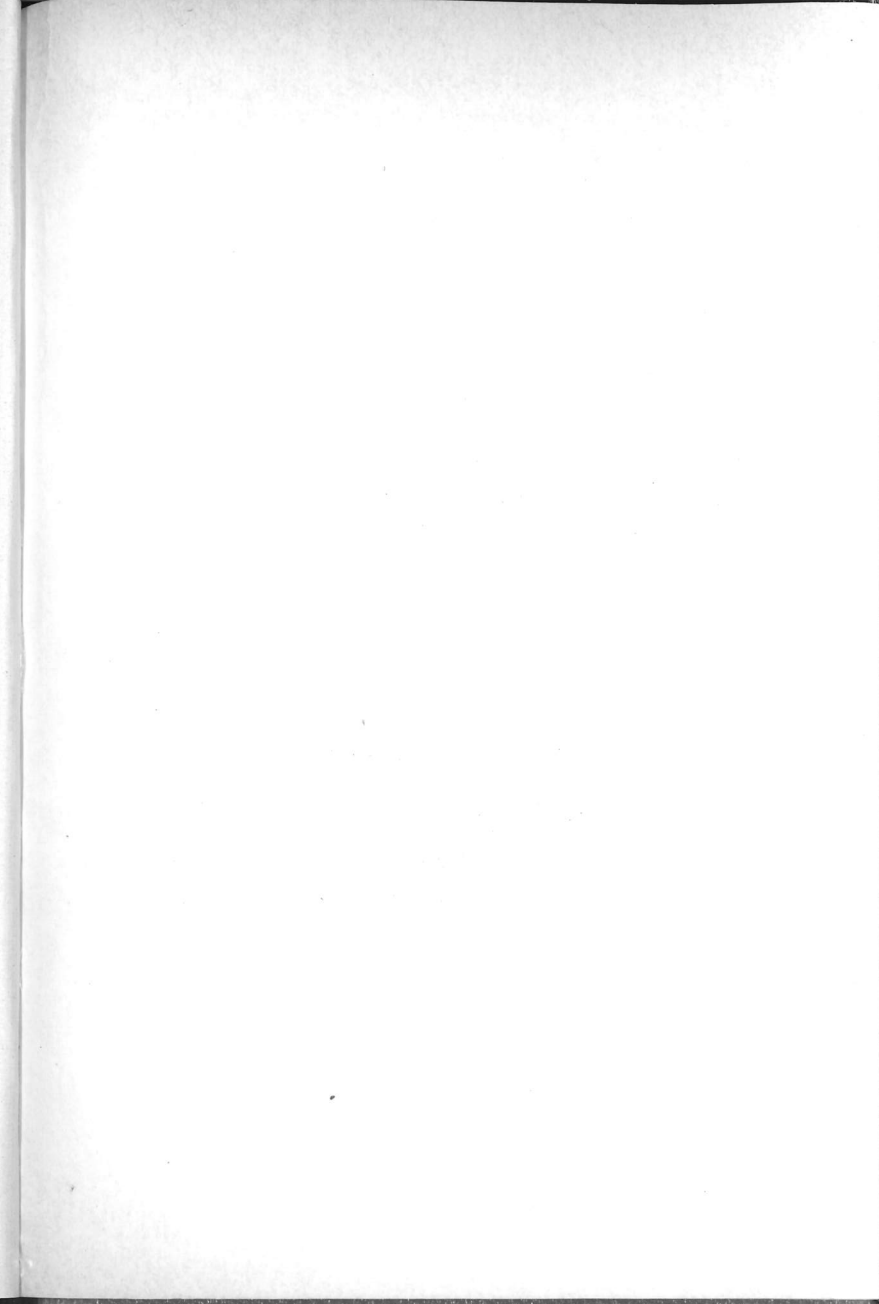
UMephi wendela kuMsunduzelwa bayahlala esiqintini sabo eGwathemba lapha ababethenge khona. Kodwa kabasahlalanga khona okutheni ngoba bezwa indumela yenothe phetsheya koGwembe kulabo ababekwazi ukuwusebenza umhlabathi. Labo-ke baluwela uGwembe beqonde kwelabaLozwi, kabazabe besazwi-wa langomoya.

Umfundisi yena wahlalahlala eNungwa wasecela ukuntshintshelwa koBulawayo ngoba lapha amashwa akhe ayengasapheli kanti lakhonale azakumlandela. Waphetha ngokutshiya umsebenzi wasesiyahlala esiqintini sakhe eSomneni ngentshonalanga yakoBulawayo. Isimanga sakhe esesisiqintini sakhe saba yilesi sokuba kaphindanga avume ukutshumayela esontweni kodwa ukungena, hatshi engena njengensukwini. Njalo enye into eyabambi yikuba basuka basebechitha umtshado wabo loMaThebe, kwathi uMaThebe wasesiyazikhonzela komkhwenyana owayakhe eduze lentaba uMfazomithiyo.

Lapha komkhwenyana isonto yayingaziwa ngakho ekufikeni kwakhe waba lokuhlulukulwa labo abekhaya baze badana ngobana unina wabo engakhululekanga. UNkanyiso waphanga wayiquma leyontambo. Kwathi ukuba esehlale isonto yophumo wamncenga uMaThebe ukuba azomisa isonto yakhe khona koMfazomithiyo. Lakanye kwahandlelelwa ibandla eliqinileyo khona elavutha laba ngumlilo likhokhelwa nguye uMaThebe uqobo. Kuthe lamhla efayo uMaThebe, wafa esithi, "Nkanyiso, mntanami, khanyisa isibane sakho, Nkanyiso basa umlilo ungacitshi."

Kodwa-ke mzuwana efayo uNkanyiso wacitsha umlilo lowo owawutshiwo ngunina, uMaThebe, lonxiwa lwesonto yabo selwamilwa ngumahlabakhondwane.

ISIPHELO



Igama elithi "Inhlamvu ZaseNgodlweni" litsho ukuthi inzalo yaseNgodlweni. UMnu. E.M. Ndlovu kule incwadi yakhe uxoxa ngabafana ababili, uNkanyiso loMzondiwa ababedabuka khona eNgodlweni. Eku-tshiyeni kwabo izinkomo basuka bayadinga umsebenzi emgodini owawubizwa ngokuthi yiNungwa.

Impilo yabo behlala lapha enkomponi imnandi oku-mangalisayo. UNkanyiso ngumfana owayethanda ezobuKrestu, engathandi ukuzwa ngezinto zobuqaba ezinjengentebe leminye imithi yokuziqinisa enjalo. Kukanti-ke uMzondiwa ngumfana owayelesimilo sakhe yedwa, ethanda ukutshova amakhasi lezinye izindlela ezinengi zobutsotsi. Kulapha-ke isimilo sakhe esasise-hlukana khona lesomngane wakhe uNkanyiso.

Umuntu wesithathu ngusayijeni uPhetheni, onguye owayephetha abantu bonke enkomponi. Ngezikhathi ezinengi usayijeni lo wayezama ukuthi uNkanyiso atshiye izinto zobukholwa alandele ezamadlozi.

Ngakho-ke ingxoxo yonke isekelwe yilaba bobatha-thu. UNdlovu uzama ukuveza okuyikho okulamandla phakathi kobukholwa lobuqaba. Indaba le ixoxwe ngesiNdebele esijulileyo njalo esingelangcekeza yolimi lwemadolobheni. Zifundele uzwe!

